

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, APRIL 9, 1914

NEW SERIES, VOL. XVI, NO. 15

KINGDOM BRIEFS

Dr. H. W. Provence is supplying the First church, Vicksburg, during the month of April.

W. S. Allen says that his three Sunday Schools will give more than \$125 to missions on April 12th.

Pastor C. W. Stumph, of Charleston, is happy in the growth of his church and Sunday School. A new addition to the house has become necessary and they will soon be in it.

I. P. Trotter, Grenada: Our meeting in Grenada commenced Sunday, March 29. In one week we had had forty additions—twenty-seven for baptism. King and Wolslagel make a fine team. Overflow services the second Sunday night.

J. H. Lane, East McComb: We closed our meeting the first Sunday night in April. Good attendance, fine interest, twelve accessions—four of them by baptism. J. B. Quin preached solid, helpful sermons. He was once pastor here, and the people were glad to hear him again; his mother and father are members with us. Our outlook is good and we are hopeful.

There are questions of more consequence to come before the convention at Nashville than any before us for a long time. All are interested in the expected report of the committee on efficiency, in the proposed education board, the consolidation of the boards, the question of co-operation in mission schools, besides the subjects that usually draw great interest and crowds.

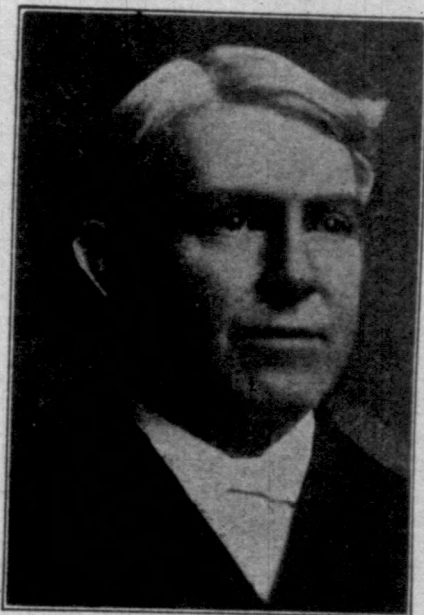
"Let me die the death of the righteous and let my last end be like his," was said by a humbug. If Balaam had been willing to live the life of the righteous, he could have died a proper death! But that he was unwilling to do and he died in shame. It is a very common fault to wish to die right while determined to live wrong. A man can't end in heaven by going in the direction of hell.

A clear heart makes a clear head. If one's conduct is upright his thinking will be accurate. There is a close connection between righteousness and wisdom, between honesty and common sense. If the life is sound the thinking will be sound. If one is careless or inaccurate in his statement of facts, his vision will become so. If the speech is true the observation will become so. To be good is to be wise. The fear of the Lord is the beginning of wisdom.

In going to the Southern Baptist Convention, you have the choice of two routes. Look up the advertisements of the two roads in this issue of The Record and see which one suits you best. One may be more convenient to you, or there may be places along the route you wish to see or the time of leaving and arrival may help you to decide. Both the Queen & Crescent and the Illinois Central will give you good accommodation and courteous attention. Write to their agents at Jackson or ask the agent at your station.

MISSION CALENDAR

Mississippi is asked to raise:	
For Foreign Missions	\$42,000.00
For Home Missions	31,000.00
Raised to March 28, Foreign Missions	9,491.65
Received since March 28, Foreign Missions	638.50
Total	\$10,130.16
Raised to March 28, Home Missions	7,516.72
Received since March 28, Home Missions	533.08
Total	\$ 8,049.80
Yet due Foreign Missions	\$31,869.84
Yet due Home Missions	22,950.20



The face which adorns this page is that of Dr. T. J. Shipman, pastor of the First church, Meridian, who is rounding out his seven years of service with them. Like that of Jacob, the time has flown swiftly. He is from "Ole Virginy," but knew how to work in Mississippi harness from the beginning. He did good service in Savannah, Ga., and through a long pastorate in Roanoke, Va. He has a smile that won't wear off, for his heart is like sunshine. During his pastorate at Meridian a large Sunday School room has been built, and they have probably the largest year-round Sunday School in the State. He is a member of the Education Commission, a trustee of the seminary and identified with every good work of the denomination.

There are some whose hearts are set upon uniting the churches, dividing the world into ecclesiastical farms and dissecting the Bible so as to leave out anything that you don't wish to obey.

One of our exchanges says: "The bottle for prohibition is growing warm in Texas." Here's hoping it is a hot water bottle.

Prof. J. J. McKinstry has been elected and will take charge of the Ripley graded school.

Rev. J. A. Lee, of Meridian, is available for meetings. If you are looking for help write him.

The Northfield Seminary will celebrate its thirty-fifth anniversary at their commencement in June with an elaborate program. They are expecting 1,000 former students to be present.

There is danger that some things which advertise themselves as optimism, if closely examined, might prove to be lying; a good deal of boosting is padding. The right and truth will triumph in the end without trying to hasten things by prevarication.

A remarkable tribute to Pastor J. W. Hicker-son, his brother and the white Baptists of Durant is paid by resolutions of the colored Baptist church. It shows such a fine spirit and such genuine appreciation that we shall be glad to publish it as soon as space permits.

The meeting at Murfreesboro, Tenn., closed with a great service at Tennessee College. Brother S. E. Tull preached on the "Great Invitation" in the 55th chapter of Isaiah. A number made profession of faith, including the only two in the senior class who were not already Christians. Many were renewed and restored. It was an hour of great spiritual power.

B. L. Mitchell writes: Harry Lehard Martin will assist me in a meeting at Cleveland, beginning the 19th of April. Robt. Cooper, of Musical Institute, Chicago, will conduct the singing. Mrs. W. M. Burr and Mrs. Petree will preside at the organ. Mr. Geo. Howard will accompany with cornet. We have received 37 into fellowship during the first year and hope to double that number this year. Cleveland is growing rapidly. Sunday School has doubled in attendance. All departments of the church are in fine condition. We are expecting great things.

The best news that has come over the wires for a long time is that alcoholic liquors are not to be allowed aboard the ships of the United States navy any more. It is said that absolute prohibition will prevail after July first. This is the order of Secretary Daniels on the recommendation of Surgeon-General Braisted. It also applies to the navy yards and naval stations, and commanding officers are held responsible for its enforcement. It has always been forbidden the enlisted men to have liquor in their possession and now one rule applies to officers and men. The secretary says it has been his painful duty to court-martial and dismiss officers from the service for being intoxicated, who learned to drink aboard ship, and he thinks the permission to officers of what was forbidden the men has been unjust and produced dissatisfaction. He declares for the abolition of an outworn custom of ancient days. Many a heart who loves God and righteousness and His country will join in singing the doxology.

TRIAL OF THE ROBBERS

(Malachi 3:6-12)

By FRANKLIN L. RILEY



HIS CASE originated in the violation of a partnership contract. The parties to the suit were certain business managers (robbers) and their Silent Partner (God), who furnished the capital, and, according to the terms of the contract, was to receive ten per cent of all the profits of the business. This was a liberal contract. When a father furnishes all the capital with which to make a crop, he demands one-half, or fifty per cent, of the produce.

The business managers adopted the following regulations, without authority or justice: (1) We will keep no partnership accounts and will never promise a settlement with our Silent Partner; (2) we shall make a small present to our Partner "when we feel like it"; (3) we will charge our Partner with all bad debts, and call it charity; (4) we will never honor our Partner's draft. Decide for yourself whether or not you are using the methods of the robbers in your dealings with God. Read these regulations again and think how you would feel if you were the silent partner in the case.

The law that is alleged to have been violated is of double origin. As it antedates the Mosaic code (Gen. 14:20; 28:22), it belongs to what is known as custom law. It also belongs to what is known as statute law, since it is found in the Mosaic code (Lev. 19:20-32; Deut. 14:22; 16:10).

The violation of the terms of the contract under this law led to an indictment against the business managers. Note the personal relations involved in this suit. The Plaintiff in the case is Father, Brother (Jesus), and Confidential Adviser (Holy Spirit) of the robbers. Few men ever become so depraved as to rob their father or brother in the flesh. Yet, there are thousands of Christians who are robbing their Heavenly Father.

The plea of the defense, "Wherein have we robbed Thee," is evasive. It does not answer the indictment, and is dishonest on its face. The reply of the prosecution is clear and direct: "In tithes and offerings."

There are two motives to show criminal intent on the part of the defense. The first of these is lack of confidence in the Partner. The robbers argue that it takes too much money out of the business. We cannot afford it. These allegations must be very painful to the Silent Partner, since it implies that He is unjust and covetous, demanding more than His share of the profits. His reply is: "Try me and see." (Mal. 3:10.) It is singular that any man who entrusts to God his most precious possession—his immortal soul—should doubt God's ability to fulfill also the promises of temporal prosperity as set forth in Malachi 3:10-12.

Let us hear the testimony of witnesses to prove that God will make good these promises: Let Mr. Non Tither come to the witness stand. Question: "Have you ever tried tithing?" Answer: "No; but I believe." "What you believe has nothing to do with the facts in the case." "I have heard." "We do not care for hearsay testimony. Stand aside."

Let us hear Mr. Volgate: "Have you ever tried tithing?" Answer: "Yes." "Let us have your story." "When I was a boy of sixteen I left home, carrying all my earthly possessions in a bundle, swinging by my side. As I went down the old tow path by the canal, I met a friend of my father's, who asked me where I was going. I replied that I did not know; that my father was too poor to keep me at home any longer and that I must make a living for

myself. The old neighbor says: 'William, there is no trouble about that. Be sure you start right, and you will get along.' I told him that the only trade I knew was soap and candle-making. After we had knelt in the tow path and the old man had prayed for me, he said: 'William, somebody will be the leading soap-maker in New York. It can be you as well as anyone. Give your heart to Christ, give to the Lord what belongs to Him of every dollar you earn. Make honest soap, give a full pound. I am sure you will yet be a rich and good man.' I decided that the Lord expected a tenth of my income, and I always paid it. I became a partner and then the sole owner of the business in which I was employed. God wonderfully blessed me. I went from one-tenth to two-tenths, and as my business increased, I went to three-tenths, and then to five-tenths; and after all of my family had been educated, I gave the Lord my entire income."

Let us hear the testimony of Mr. H. Z. Duke. "I began business with only \$700 capital. I decided to try tithing for one year. That year the Lord's tenth was \$110. Before the year was out I said, 'This suits me and I will tithe not for one year only, but for life.' At the end of my fifteenth year of business the Lord's tenth was \$2,472. I have tried the Lord in this business way and I would no more quit tithing than I would quit providing for my family."

Let us now hear the testimony of a young salaried man of Oxford, Miss., who, after a long struggle, decided to try the Lord: "I believed that the Lord had a right to at least a tenth of my income, and that I ought to pay it. But I was greatly troubled, because I had a growing family, which was getting more expensive year after year, and there was a heavy debt resting on my home. I told my neighbor one day that I was anxious to tithe, but that I owed too much, and what came to me from my small salary, month after month, did not belong to me but to my creditors. The neighbor's reply was: 'Don't you think you owe something to God? You would better make him your preferred creditor.' I began writing life insurance in connection with my regular work and shortly after I had decided to tithe I was notified by the insurance company that I, in connection with a partner, had written more life insurance than any other agent in the state. This I did without interfering in any way with my regular work. Tithing suits me."

A poor widow in the Oxford Baptist church has an interesting testimony, as follows: "I said to my son that I was anxious to tithe, but that my income was so small that it would amount to very little. He replied: 'Suppose you tithe what you get. You are not responsible for what you don't get.' I did this. About the same time I began making candy, which was sold by little children on the streets. To my great delight the demand for candy increased very rapidly, as did also the Lord's tenth."

It is not necessary to introduce other witnesses. Every person who has tried tithing a year will testify that no Christian has any just cause for distrusting God's promise of prosperity. It is also significant that fathers who tithe always want their children to do likewise.

A second motive that shows a criminal intent on the part of the robbers is covetousness. This is classed in the Bible among the most loathsome sins. See Eph. 5:3; 1 Cor. 5:10-11; 6:10. It is a peculiar sin in that its presence is not recognized by the person who is suffering therefrom. St. Francis, of Assisi, said that people

had confessed every known sin to him except the sin of covetousness.

In the case as reported in Malachi the defense offers no argument—an admission of guilt. But modern robbers are loquacious. Some of their arguments are as follows:

1. This law has been repealed. Can you put your finger on a passage in God's word that bears out this contention? Surely such an important law, "so positively enacted and so universally observed" would not be repealed without "unequivocal evidence of the fact." Can you prove by the established rules of evidence and in a court of law that it has been repealed? It was not fulfilled by the death of Christ, because "it is not a ceremonial but a moral law." Although the sacrifice of Christ annulled the ceremonial laws, we find in the New Testament positive statements to show that they are not binding under the new dispensation. The law of circumcision was abolished by the Jerusalem council (Acts 15); the law of sacrifices is treated in Heb. 9; the change in the law of the Sabbath is noted in Acts 20:7. Is it not reasonable to suppose that if the law of the tithe had been repealed, we should likewise have positive proof of the fact? It was not necessary for the new Testament writers to enjoin the observance of this law, as it was universally observed by the early church. Paul's injunction in 1 Cor. 16:1-2, does not abrogate the law of the tithe any more than does Deut. 16:17.

2. We are under grace. The meaning of Romans 6:14 is that our salvation is not dependent upon the observance of the law. Certainly it does not mean that God's moral law should not continue to be the rule of life for his children. The observance of the tithe is no more a condition of salvation than is the observance of the Sabbath, but both are means of grace and of prosperity. The tithe is the only definite standard God has ever given for measuring the financial responsibility of His children. Dr. McConnell well says: "It is a favorite way some people have of evading their duty, to say that 'We are not now under law but under grace,' and grace is supposed to be an intangible, indefinite something that leaves the conduct of Christians utterly without any definite rule for its guidance. There could not be any teaching more pernicious, nor hateful to God, than that."

If we grant for the sake of argument, that "grace" repealed the "law of the tithe," it would not lessen our financial responsibility to God. Some one has said: "If Jews gave one-tenth under the law, Christians who do less under grace, are a disgrace."

3. Unworthy motives. One says: "God will not bless me if I tithe in order to prosper, and for fear I might tithe from unworthy motives, I will not tithe at all." But prosperity is one of the motives God offers (See Malachi 3:10-13; Lev. 26:3-10). God does not promise riches, but prosperity. Do you pray for prosperity? Why not fulfill God's conditions for prosperity as laid down in the passages cited above? I grant that this is not the highest motive for tithing, and I urge the fact that it will not be an abiding motive. But we are warranted in accepting God's offer as a business proposition, and in confidently expecting Him to fulfill His promise. Higher motives will soon follow, as a result of the rapid growth in grace, which always comes from tithing.

4. God does not need the money. That is true, but you need to pay it. Would this plea in a court of justice acquit a man who had robbed Carnegie?

5. Rich people ought to pay more than the tithe. This is very true, but it does not absolve you from tithing. The tithe is "an equitable minimum" which ought to apply to everyone. Debt-paying is a universal obligation on the rich and the poor alike. Rich tithers almost invariably pay more than the tenth.

6. "I have given until I feel it." Will anyone urge that feeling or caprice is a true standard for judging the [Continued on Page 12]

Mississippi College

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

New Albany, where Rev. E. L. Wesson is bishop, subscribed \$1,000 to the endowment. Brother and Sister Wesson showed the agent many kindnesses.

Mr. and Mrs. Branch, of Duck Hill, gave \$125 in cash. They may give more later. There have come through the mail, clipped and signed, from the endowment number of The Baptist Record, cash and subscription, a little over \$500. For all this we feel profoundly grateful. There remains just two months of the campaign and we still have to raise about \$23,500. This is going to take hard work and close gleaning. Those who thought we would make it without their help had just as well come in, as no doubt they would not be willing to let it fall now just for a lack of their help.

I thank all who have helped and urgently ask all who have helped if they can to help again. Those who have not helped I beg them to help now. Just write to me at Clinton and say how much you will give and I will send you the blanks to sign. May His blessing rest upon each one is my prayer.

ENDOWMENT.

On the second Sunday in March I was with Brother J. R. Russell and the brethren at Clarkston, Old Cumberland and County Line churches. Respectively, these churches subscribed \$107.75, \$38.35 and \$60.00. On the third Sunday it was also my pleasure to be with Brother Russell at another one of his churches, Uclatuba. This church subscribed \$153.30. Brother Russell has been preaching only a few years, but the Lord is greatly blessing his ministry. He is leading his churches to the front along all lines. The Lord bless him and them.

The Birmingham church subscribed \$110.75. Here I had the pleasure of being in the home of friends of earlier days, Mrs. S. A. Haddon's family. She has a son in Mississippi College. Beiden church gave \$105. Brother S. J. Camp gave \$50 of this amount. Besides, he rendered me good service in helping me to see others of his brethren.

Baldwyn church gave \$651.50, all told. The W. M. U. gave \$70 of this amount. Baldwyn is my old stamping ground and it is needless for me to say that I enjoyed mingling with these friends of former days. Mr. and Mrs. J. B. Youngblood kindly let me board home with them while in Baldwyn. Dr. G. M. Savage is the noble pastor of this church. He is a great advocate and supporter of Christian education and I feel sure that this liberal response of his people to this cause is largely due to the seed he has sown in their hearts.

Fifth Sunday I was rained out from my appointment, but the Lord was good to me in letting me be with the people at Pittsboro and especially with one of my old schoolmates, E. M. Lewis. Lewis has worked up a splendid high school, and consolidated public school at Pittsboro. There are eight high schools in Calhoun county; seven have principals who were educated at Mississippi College.

Pittsboro had already been worked for the endowment but by some doubling their subscriptions and others subscribing the church increased its total by \$137.50. There are others in Mississippi who would double their subscriptions before they would let this great cause fail, but they ought not to have to do this for as a rule, they have already been the most liberal subscribers. The Lord's blessings upon all who have contributed means, sympathy or prayers to this great work.

Baldwyn, Miss

J. D. FRANKS.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The reports coming in are encouraging.

Mississippi can't afford to fail, for failure spells defeat.

The books of the Home and Foreign Mission Boards close April 30th.

The churches that take collections are always on the right side of the ledger. It is the church that fails to take a collection that fails to give.

World-wide evangelism is in harmony with God. Every one who would be in harmony with God and His revealed purpose must be in faith and practice a world-wide evangelist, going himself or helping another to go.

Wouldn't it be great if we could report at the State Convention next November, that every church in Mississippi had contributed to home and foreign missions? And wouldn't the pastors of the State feel proud of such a report? There is just one way to accomplish this, and that is—take a collection for home and foreign missions.

MONEY AND SERVICE.

The rich young ruler couldn't follow Jesus because he wouldn't give up his money. There is many a man in the same condition today. He is trying to serve the Lord without giving to His cause. His service is that of the lips. Such a service lacks depth and power. Christ demands that we give Him ourselves. This is more than subscribing to a creed; it is more than chanting hymns or attending divine worship on Sunday. It is the surrender of self, with all that self possesses, to Christ. This includes the money that one has. And as the young ruler could not follow Christ because he would not give up his money, so men today are worthless in the Kingdom because they are unwilling to give of their money for the Kingdom's progress. Giving is a part of service, and it is seriously doubtful if man ever worships without giving something. Therefore the test of a man's religion is his willingness to give of his money for the progress of the Kingdom.

SHALL JUSTICE REIGN?

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish but have eternal life." The Son of God was the first great foreign missionary. He revealed God to man, and came from heaven to make the revelation. He organized the first great missionary campaign. He sent forth men to make known to their fellows, by speech, and to all the ages, by letters, the mystery which was hidden in the generations, the great and glorious purpose of God to redeem and save.

The task is unfinished. Of the 1,600,000,000 people on the earth, at least 500,000,000 have never heard of this saving purpose of God! When Jesus left His parting word to His disciples was "Go." That is His instruction today. We are slow to hear this command. We are slow to bear the message of love.

Are we holding back the will of God for men? The Christ-sacrifice is of no avail to those who fail to hear the message. For how can they believe in Him of whom they have not heard? The responsibility rests upon the shoulders of those who have received this commission to carry the message of salvation to those who have it not, so that they may believe and live.

The people who live in foreign lands are our special responsibility. If they ever hear about Jesus the people now living have got to tell them. There are no angels today flying through the heavens with the everlasting gospel. Christianity does not go to any place where the followers of Christ do not carry it. The gospel is not preached in any community where the disciples of Jesus do not preach it. Therefore as Paul said, "How shall they hear without a preacher, and how shall he preach except he be sent?"

Therefore, if Jesus reigns on this earth, that reign must be brought in by his disciples. And if He fails to reign, it will be because His disciples have failed in the task which He gave them to do. It is a question of the establishment of the Kingdom of Jesus in all the earth. For this cause God calls for the choicest youths of our congregation, as apostles to those who have never heard of the gospel. He calls for a per cent of every man's income to pay the way for those who are carrying the word of God to the heathen nations.

To fail to do our best is to fail in our duty toward God. It is to fail to do our part in making it possible for Christ to reign on the earth.

A CENTENARY OF BAPTIST MISSIONS.

"What have Baptists done in foreign missions during the past hundred years? An exchange has reliable information upon this point which it gives as follows: One hundred years ago we had two missionaries, no converts, no pupils, no hospitals, no dispensaries, and no native workers. Now we have 679 foreign missionaries, 150,000 converts, 60,365 pupils, 20 hospitals, 35 dispensaries, and 4,663 native workers. Not only has the work thrived abroad but also at home in even greater degree. For when Baptists inaugurated their modern foreign mission movement one hundred years ago, they were fewer than 200,000 but with the missionary spirit flaming within their hearts and outreaching for the lost in other lands they have during this century increased to the number of more than five millions."

"Less than a hundred years ago the missionary Baptists and the anti-missionary Baptists in the United States were about equally numbered. The missionary Baptists number now nearly 6,000,000, while the anti-missionary Baptists number 102,000."

If "the greatest contribution made to civilization has been and must continue to be a renewed, regenerated citizenship," then Mississippi College stands as a splendid example of an institution that has done a noble part in contributing so largely to the ministry? Clinton, Miss.

At the recent Laymen's Convention in Texas, Mr. H. Z. Duke, of Dallas, made an address the divisions of which were as follows: "(1) What would you be worth to the cause of Christ without your property? (2) What would your property be worth to the cause of Christ without you? (3) What are you and your property together worth to the cause of Christ?"

Dr. A. U. Boone, of Memphis, makes these suggestions for the convention at Nashville in May: Consolidate all the boards into one; send the preachers out to Baptist churches for 200 miles around; have fewer committees and fewer sessions, allowing the afternoons for recreation and meetings of committees; and everybody carry with him the thirteenth chapter of First Corinthians.

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revelations of 100 words, and marriage notices of 25
words, inserted free; all other notices will cost one
cent per word, which must accompany the notice.

EDITORIAL.

COMPLETE THE DOING.

There are some who do without willing; and there are others who will without doing. The former are those who follow the crowd or custom or force of circumstances. They do a thing because "everybody's doing it" and they are like a mote of the pyrrhy. They don't know why they do, don't even know that they do; there is no volition, no definite decision to do or not to do. Their action is not voluntary or personal in the latter sense, but is hardly conscious. They simply do not resist or choose or will but are carried along mechanically. Or they may even go against their will being forced by the imperious demands of custom or the pressure of circumstances or by personal appeal and persuasion of others. Paul more than intimates that this is the way some people give money to a worthy cause. (II Cor. 8:10.) He exonerates the Corinthians from being in this class, saying they were the first to make a beginning not only to do but to will. They were not forced or persuaded into it against their will; nor did they drift into without a distinct choosing and determination. It was their personal and voluntary decision.

But as there is possibility of doing without willing, so there is danger of willing without doing. Against this he warns them by saying, "But now complete the doing also; that as there was the readiness to will, so there may be the completion also." Put into the present hour parlance, it means "Take the collection." Indeed that is what Paul meant by it. They had been talking about it, thinking about it, probably praying about it. He had been preaching about it and writing about it. Now the time is come for action, complete the doing. It won't do to stop with planning and praying and preaching the fine moment is come and we must take the collection. This is the last month. Many churches have put it off till now. If we are to get anything in this year, do it now. \$400,000 to be raised in one month for foreign missions; nearly \$200,000 for home missions. If we can only put it altogether. Brother pastor, deacon, superintendent, sister, now is our last chance to make good for this year.

Let us complete the doing; not being satisfied with anything half-way; not leaving it with ragged edges, unfinished. Let it be a complete task. When Jesus closed His life work it was a finished task. Until then He said, "How am I straitened until it be accomplished?" We are now coming near to the end of the mission season. Let every man, woman and child be found in the fight that we may complete the doing.

A secular paper calls attention to the fact that there may be a wide difference between making good and making money.

THE BAPTIST RECORD

HOW BAPTIST DO THEIR WORK.

An intelligent layman recently suggested the need that something be written on this subject that all men might know the ways and means by which we are seeking to fulfill our obligation to the world in the name of the Lord Jesus. The object of our Lord was to redeem men and minister to their every need. This He did by His atoning death, by His resurrection and is now doing by His priestly intercession and His kingly power at the right hand of God and over the world. We must not fail to include in His ministry the supplying of all the needs, physical, mental and spiritual of every man, woman and child on the face of the earth. The gospel includes all these things and is intended for all people.

This supply is to be ministered through His people. They are the sole executors of His will in the world. Most of this ministry is possible only by united effort, by co-operation. This co-operation begins in the local church, the members working together to supply the needs of one another and of the community in which they live. But we are not responsible merely for the people in our community but for all men in the whole world. This necessitates a wider co-operation than that of those living in the same neighborhood; and so these churches must join with one another in behalf of larger enterprises.

This united effort is and must be voluntary. Nobody can compel a church to co-operate with others and nobody can forbid a church doing so. They will do as they please. But their desire is and ought to be to please God and carry forward His work. This they can do by working together and they cannot do the work without working together. It is too big, and wide, and high and of too many kinds. This gigantic task necessitates all working together.

How then is this working together to supply the world's need of the grace of Christ to be secured? There must be a getting together for counsel and agreement on plans and methods; there must be a common fund of money that shall be sufficient for the work; and there must be agreement on suitable people or representatives for acting as agents to carry out the will of the churches in doing this work. That means that we are to have associations and conventions of people who when they come together will consider and decide on what they want to do and what is the best way to go about doing it.

The Baptists have been getting together for this purpose more or less ever since there were Baptists. They began it in Jerusalem. We have come to have district associations, state conventions, and, in the South, the Southern Baptist Convention, all meeting once a year, to decide what ought to be done, to hear what has been done, and to seek the best ways and the most suitable people for doing the most work. These meetings are always open to the public, for the widest publicity is what is desired. Any Baptist may not only be present but he is welcome to express his opinion freely. These associations are made up of messengers from the churches who are elected by the churches. No church, however, is bound by any action of the association as its business is merely to advise or recommend. The advice is not always taken but is generally followed because it approves itself as wise and just. These associations do not attempt to regulate the affairs of the churches but serve merely as agencies through which they do their benevolent work. While the district association is made up of messengers elected by the churches, the membership in our State convention is composed of messengers directly from the churches along with others who are elected by the district associations at their meetings. Every church may send at least one messenger and one more for every fifty members over the first hundred. There is no money basis of representation in the

association or State convention. In the Southern Baptist Convention the members consist of one member from each district association and one from each church or society for every \$250 given to the work of the convention. In most cases these latter are volunteers who are appointed by the State secretary of missions according to the amount given through the year by the churches in the State. More next week.

THE EXHORTER

The exhorter has of late years fallen rather into disuse if not actual disfavor. This is to be regretted as a distinct loss to our church life, depriving us of a distinct method of mutual helpfulness. Perhaps the exhorter is himself somewhat to blame in that he may have at times been guilty of talking a great deal without saying much, or that he lacked proper spiritual equipment. But we cannot afford to let drop from our community life in the kingdom such a stimulus to the best in Christian effort.

We are come upon an age of too exclusive intellectualism in our preaching and teaching. Indeed there seems never to have been a time when quite so much was being said about teaching and so much emphasis was being put on learning the word and its meaning as now. The Sunday School is called the teaching service of the church and the preacher is ambitious to teach people from the pulpit. No criticism is meant here of these things, unless it should be shown that we are neglecting the other side of our ministry—that of exhorting. Those who quote the commission as authorizing us to teach people seem not to observe that it is not to end in teaching, that it is not indeed teaching at all in the simple sense of imparting information; but that we are commanded to teach men to observe what Christ commands. The purpose of the teaching is to induce them reverently to accept and obey the word of the Lord. It is not that men may know more but that they may do more. If we fail to get them to do His will, we have failed of His purpose. If we teach them to know more without getting them to do more we have merely added to their condemnation and not to their joy or usefulness. Preaching has never reached its aim till it has affected the will, secured a right decision and compelled proper action.

Teaching is a part of this process, a necessary part but only a part. The will is not set in motion by a mere appeal to men's intellects. Man is not all intellect or will or both, but the motive power lies deeper down in him. We speak of it as emotion and its habitat as the heart. A "deep" man is not a man who thinks deeply simply, but one who feels deeply, and the heart is always deeper than the head. Most of us can thank the Lord for that.

It is significant that the word that Jesus uses to describe the Holy Spirit, the paraclete, means as nearly "exhorter" as any word will translate it. The characteristic work of the Holy Spirit, at least one of His offices is exhortation. He is both teacher and exhorter. In almost every place in the New Testament where you will find the word exhort or exhortation you will find that it is the word that corresponds with paraclete. Sometimes it is translated comfort or consolation, but more often exhort and exhortation. It means to strengthen, to put heart into a person or enterprise. This a speaker does by the presence and power of the Holy Spirit, or the Spirit does directly. If we wish to be used by the Spirit this avenue is open to us. If we wish to co-operate with Him, this is His line of work. There is no work more in accord with the mind of the Spirit than exhorting. He is the great exhorter. Neglect not the gift that is in thee.

Thursday, April 9, 1914.

JUDECED BY A LAW OF LIBERTY.

The whole revelation of God in the Bible is sometimes called law because it is the expression of divine will and authority, and because it is the rule for man's life. This includes the gospel or the New Testament as truly as the old covenant because it is the finished revelation of the will of God concerning man. Thus Jesus said, "I came not to destroy the law but to complete it." Paul gives the name of law to the gospel when he says, "The law of the spirit of life did in Christ Jesus set me free from the law of sin and death." James also called the whole revelation of God, including the gospel and having special reference to the gospel, "The perfect law." He also speaks of it in the same connection as "The law of liberty," or freedom. This it is because it does not bring condemnation, as the Mosaic law did, but deliverance. It not only brings deliverance from its penalty, but from the spirit of bondage which the natural man feels in his being compelled to obey it. Not that obedience has ceased to be a duty, quite the contrary; but the new spirit in the new man made again into the image of God by the gospel, has made obedience natural to him, easy and joyous. The change is the introduction of a new motive and new power. Love is the new motive power which the gospel brings. It is like the discovery of steam, electricity, dynamite, radium and compressed air all in one. James also calls it also "the royal law," the one that is given kingly place and power in the life. It compels obedience, righteousness, conformity to the will of God and secures it as nothing else could. It is worthy the name of Law of Liberty.

James says we are to be judged by a law of liberty. Of course judged here does not mean condemned, but simply passed upon. We shall be examined and given our grade or place or station according to what we have done. There is no condemnation to them that are in Christ Jesus, but there is judgment. We must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to what he hath done, whether it be good or bad. It is all coming out, and it is all coming back. The standard of judgment is the law of liberty. The gospel motive and the gospel standard are given us now and we are to live according to it and by means of it. It is on this ground that the appeal is made to us that our treatment of others, both rich and poor, is to be born of love. Christ's love in our hearts is to be the inspiration of all our effort, to determine our attitude to them and our dealing with them. This is true whether we deal with the man in high estate or with the woman that does our washing. If we give free exercise to this love, we shall be dealt with accordingly. Blessed are the merciful for they shall obtain mercy. But judgment is without mercy to him that hath showed no mercy; mercy glorieth against judgment.

ARE YOU READY?

The parable of the ten virgins. Matt. 25. "Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh."

Ten virgins went forth to meet the bridegroom. They all had lamps with oil in them. While the bridegroom tarried they all slept. And at midnight there was a cry made, behold the bridegroom cometh; go ye out to meet him. They all awoke to trim their lamps, for their lamps burned out while they slept. Five of the virgins were wise, and had brought oil in their vessels with their lamps. The other five were foolish and had neglected this all-important matter. These foolish ones said unto the wise, "Give us of your oil, for our lamps are gone out." But the wise answered, saying, "Not so, lest there be not enough for us and you; but go rather to them that sell and buy for yourselves." Here let us learn a lesson, which is, that our accountability to God is a personal matter. No one on that final day of set-

THE BAPTIST RECORD

tlement can hope to share the benefits of the faith and Christian life of another. If we expect to meet him with no oil to trim our own lamp, the door will be shut against us. We may cry, "Lord, Lord, open to us, but the answer will be, 'I know you not.'" Jesus said to His disciples, "I go to prepare a place for you and if I go I will come again and receive you unto myself." The great question that confronts us is, "Am I watching?" Will I be prepared to meet Him? We may think His coming is a long way off, and therefore I need not be concerned about it, for it is scarcely probable that "I will be here when He comes." Yes, you will, friend; you will be here, and you will find the condition of your lamp precisely what it was the day you died. If you die with your lamp untrimmed you will find it untrimmed when you awake at the resurrection with no one about you with oil to spare! Watch! for ye know not the day nor the hour when the Son of Man cometh. If we knew that His coming was a thousand years in the future it would be only a few moments to us between our burial and our resurrection, hence the coming of Christ is really at our death, which may be at any moment. While it is true that "As long as the lamp holds out to burn the vilest sinner may return," yet it is also true that while the lamp is burning we are getting further and further away from the fountain of oil. Watch! be ye also ready, says our Lord.

J. R. SAMPLE.

RAILROAD RATES TO SOUTHERN BAPTIST CONVENTION FROM POINTS IN MISSISSIPPI.

Aberdeen \$9.10, Amory \$8.70, Artesia \$9.40, Baldwin \$7.45, Bassfield \$14.65, Bay St. Louis \$16.50, Belzoni \$11.50, Biloxi \$16.05, Bolton \$13.55, Booneville \$7.10, Brandon \$13.05, Brookhaven \$14.65, Brooksville \$10.20, Calhoun City \$9.70, Canton \$12.15, Carriere \$15.35, Carrollton \$10.45, Clarksdale \$10.55, Clinton \$13.30, Columbia \$14.65, Columbus \$9.40, Corinth \$6.50, Durant \$11.05, Edwards \$13.85, Ellisabeth \$11.75, Ellisville \$12.95, Enterprise \$11.50, Eupora \$10.15, Forest \$12.50, Gloster \$16.45, Greenville \$13.75, Greenwood \$10.45, Grenada \$9.45, Gulfport \$16.05, Harrison \$15.20, Hattiesburg \$13.65, Hazlehurst \$14.05, Hickory \$11.75, Holly Springs \$7.20, Houston \$9.10, Indianola \$11.30, Itta Bena \$10.70, Iuka \$5.15, Jackson \$15.05, Kosciusko \$11.55, Lauderdale \$11.05, Laurel \$12.75, Lumberton \$14.45, McComb \$15.40, Macon \$10.45, Mathiston \$10.15, Meadville \$15.60, Meridian \$11.05, Mississippi City \$16.05, Monticello \$14.65, Moorhead \$11.05, Mt. Olive \$13.65, Natchez \$16, New Albany \$8.00, Newton \$12.90, Ocean Springs \$16.05, Okolona \$8.55, Oxford \$8.10, Pascagoula \$15.75, Pass Christian \$16.35, Pecan \$15.45, Pelahatchie \$13.05, Picayune \$15.55, Poplarville \$14.85, Port Gibson \$14.75, Prentiss \$14.65, Quitman \$11.85, Roxie \$15.70, Shubuta \$12.20, Silver Creek \$14.65, Starkville \$10.10, Sumrall \$14.50, Tupelo \$8.00, Vicksburg \$13.85, Vossburg \$12.15, Vanilla \$14.65, Water Valley \$8.30, Waynesboro \$12.65, West Point \$9.40, Wiggins \$15.00, Winona \$10.15, Yazoo City \$12.05.

The name Spoles sounds good in Mississippi, and Mississippians will be glad to know that Rev. Robt. L. Spoles is making good in Tucson, Arizona. His church asks for the State convention next year. The Arizona Baptist says: "It is not an uncommon sight to see in the church building two nationalities hearing the words of eternal life, to-wit: The Chinese school in the Sunday School rooms, and the Mexican pastor holding baptismal services at the same time. Brother R. L. is a younger brother of the lamented Dr. H. F. Spoles, and went West to grow up with the country.

WOMAN'S MISSIONARY UNION.

The twenty-sixth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Nashville, Tenn. May 13-18, 1914. Twenty delegates, in addition to the State W. M. U. vice-president, may be seated from each state. It is sincerely hoped that many visitors, as well as delegates and vice-presidents, will be in attendance.

On Wednesday, May 13th, at the Hermitage hotel, the following sessions will be held:

- (1) Boards of the Margaret Home at 10 a. m.
- (2) Boards of the W. M. U. Training School at 2 p. m.
- (3) Executive committee of the W. M. U. at 4 p. m.

At 9:30 a. m. on Thursday, the 14th, the regular session of the annual meeting will be called to order in the McKendree M. E. church South, on Church street, between Fifth and Sixth avenues.

Delegates and visitors should endeavor to register at this church on Wednesday, the 13th, or as soon as possible after arrival in Nashville. The sessions will continue at the McKendree church through Friday, the 15th, with adjournment to attend the night services of the Southern Baptist Convention.

Saturday, the 16th, will be given to conferences with the missionaries and a luncheon at a nominal cost, followed by an informal social hour. A mass meeting will be held on Sunday afternoon. On Monday, the 18th, the annual session of the secretaries' and field workers' council of the W. M. U. will be called to order at 9:30 a. m., in the First Baptist church.

FANNIE E. S. HECK,
President Woman's Missionary Union.

RAMBLINGS.

Some years ago it was proclaimed that old Bigotry had died, and a large concourse of joyous people followed him to the burial. They sang no dirges, but delightful congratulations were exchanged. Many who had ministered unto him were beholding afar off, meditating, and sorrowing on account of this death.

From many pulpits it was announced the following Sunday that old Bigotry was buried in an unmarked grave. There was an air of relief for the spirit of "believe and do as you please" had prevailed. Hastily in the beginning of this year of jubilee a young man by the name of Liberalism was installed. He was the antipode of old Bigotry. He was up-to-date in dress and manners, was tactful and proved popular with many. He was somewhat superficial, though his polish and progressive ideas and broad-mindedness made him approachable by any, and accommodating to all. He speaks many languages, subscribes to all religious beliefs, sincerely alone the standard of right, but identifies himself with none, only for the occasion.

He abhors religious controversy, despises sectarianism, and refuses to investigate all doctrinal questions that distinguish any denomination. He carries the creeds of all in his pockets, not in his heart, and thus he shows himself true to his name—Liberalism. He is ever believing, yet never comes to a belief. Traveling everywhere, yet never arriving. Coming from everywhere, yet has no origin, and therefore he is strongly suspected of being an ass-pirate. Of such a certain poet said:

"I dreamed a dream last Christmas eve,
Of a people whose God was make-believe;
A dream of an old faith sunk to a guess;
And a Christian church, and people, and press,
Who believed they believed it—more or less."

This agile young man, Liberalism, aspires to lead in church federation, and with the people again build a Babel that will be above the waters of orthodoxy (?). Again the world will see confusion confused.

L. R. BURRESS.

Jonesboro, Ark.

THE FIELD GLASS

ORPHANAGE NOTES.

By J. R. Carter.

We have now in the orphanage 236 children—all well and reasonably happy.

Dr. C. M. Waler, of Booneville, Miss., spent a few days last week looking after our children's teeth. This is the second time that Dr. Waler has done the dental work for our children. Last year he spent four days and did more or less work for about 175 of our little folks. This time there were not near so many, but some very much needed work on some of our new children.

We very greatly appreciate this service to our children and the more especially since Dr. Waler does it at his own expense, even furnishing the material.

I am sure that every friend of the orphanage will join me in a vote of thanks to Dr. Waler for this service.

We are obliged to build a school house to replace the one that was burned last year, and we shall have to raise most of the money. We are planning to observe "Labor Day," May 12, which is the anniversary of the establishment of our home. We are asking that the Sunday Schools take the work up and that every member of the Sunday Schools try to get something to do on May 12th. We make money that day to give to the orphanage schoolhouse, and that everybody who will join in giving one day's wages out of the 365 for this purpose. If our people would unite in this effort how easily we could build the house in one day. Let's think and plan for it now and then on the 12th of May do the thing.

How many will give one day's wages to provide a building for our orphan children?

MISSISSIPPI WOMAN'S COLLEGE.

The first Sunday in April is Promotion Day in our Sunday School and is looked forward to with much interest by many pupils whose birthdays have lately come.

The college glee club gave an entertainment Friday night at Ellington and report a most enjoyable time—for themselves at least.

Mr. J. E. Byrd has just completed his annual institute with us. He taught the fifth book in the Sunday School normal course, Miss Slattery's book upon teaching, to a very large class. Of this class 105 passed the examination.

J. L. JOHNSON, JR.

AN INSTANCE OF CONSECRATED ENDEAVOR FOR GOD.

A few months ago I met a brother who some years before had been brought to a saving knowledge of Jesus Christ. This brother is a poor man, with a large family living in a parish in which at that time there was not a single Baptist church. After careful study of the Word he was fully convinced of the correctness of Baptist teaching and sought baptism at the hands of a Baptist minister. After his conversion and baptism his heart yearned for his fellow countrymen, who, like himself, had not heard the way of God, and in order that he might be able to reach them with some Gospel truth he purchased a gasoline launch which he used in carrying the people who lived up the sides of the bayou several miles to where they could hear preaching. When there was no preaching to which he could carry them, he would gather them on his launch on Sunday and take them for a ride down the bayou, and when safely away from any disturbances, he himself

would preach the message of life to his dying fellows.

He has carried this work for more than two years at his own expense, simply because he loved God and his fellows. Where can an instance of more noble, self-sacrificing devotion to the work of the Lord be found than this? Our board is now paying him a small salary each month. But he never asked for a penny. We were simply assured that he could not continue this splendid work for Jesus unless somebody helped to finance the expense end of it.

The great need of Bibles and religious literature in Louisiana can scarcely be equalled in any section of the United States. One missionary in his monthly report for February says he found ninety-three homes without a copy of the Word of God during that month. Many of these homes are not able to buy—others of them would not be willing to buy because of their training as Roman Catholics. But practically all of them if they had the Word of God would read it, and multitudes would come to the saving knowledge of Jesus.

G. H. CRUTCHER.

Shreveport, La.

SHALL THE BOARDS BE CONSOLIDATED?

Shall the three great Boards of the Southern Baptist Convention be consolidated and located at Nashville, Tennessee? This question has, we believe, been mentioned before, but lately it has been raised and advocated by Rev. F. C. McConnell, D. D., of Waco, Texas.

The proposition involves, as to location, the removal of our Home Mission Board from Atlanta and of our Foreign Mission Board from Richmond to Nashville, where our Sunday School Board is located, though branch offices might be maintained in various parts of our territory as is done now by all the boards west of the Mississippi and by the Foreign Mission Board east of the river. It involves, as to personnel, either a complete change in our boards which would entrust their work to an executive or central committee, or the combination of our Home and Foreign Boards leaving the Sunday School Board practically as it is now. And it involves, as to plan, a radical readjustment of our denominational machinery. Several things may be said for and against the proposition.

In favor of it may be urged: (1) It would be economical, for all the boards can be housed under one roof in a building owned by the convention; the publication work can be done at minimum cost on what will doubtless be the convention's own printing establishment; and the travelling expenses of secretaries would be smaller from a central point like Nashville than from a margin of the convention territory. (2) It would promote efficiency, for there is a great gain in compactness of organization and in the simplification of our general machinery. (3) It would bear happily upon the inter-relationship of our boards, and the correlation of their work, for under the present arrangement, great grace is required to repress unwholesome rivalry and obviate irritating friction. (4) It would promote symmetry of giving on the part of the churches, since it would not seek to advance one phase of mission work at the expense of another, and besides it would fit well into the budget plan of benevolence adopted by so many of our churches. (5) It would relieve the present sub-committees of our boards from the arduous work they are called upon to do in handling their various departments without time to do it, as they would like; and hence in the larger work ahead more time and fewer men could be utilized in expert study of the special problems we are to face. (6) Nashville being nearly central in the convention territory, the location of all our boards there would

tend to unify our brotherhood and to promote the solidarity of the convention. (7) The proposition, which is rather progressive, than radical, is after all not difficult of accomplishment, involving simply a revision of the constitution and the expense of removal from Richmond and Atlanta, where we do not own any property, to Nashville, where we have a splendid and adequate new building.

Against the proposition the following may be said: (1) Our home and foreign mission work is doing well under present conditions, is thoroughly established, making fine progress, officered and manned ably and devotedly; and, therefore, we should be exceedingly careful about making organic and extreme changes. (2) Splendid and adequate as our Sunday School Board building at Nashville is, it was planned and built with a view only to housing the Sunday School Board, and very probably in its present quarters it would not accommodate the Home and Foreign Boards in their enlarging work; so that the renting of other quarters or the erection of another building at Nashville would be as expensive as similar outlay in Atlanta or Richmond. (3) The idea of centralization is repugnant to the Baptist mind and contrary to independent polity, and it is a question whether such consolidation as is proposed would not defeat rather than promote denominational efficiency. (4) The present plan of having our boards located in different cities and denominational centers has the advantage of distributing responsibility so that more of our Baptist men feel the direct weight of the denomination's work. (5) It is likewise true that the present plan multiplies the centers of interest in our work, and this would hardly be as intense or effective were the boards to be centralized as proposed. (6) While there is not a finer brotherhood in the South than that located at Nashville and vicinity, the question has been raised as to whether all three of our boards can be adequately manned in and near that city; and, if not, would not a central committee having charge of all the boards located there be open to the charge of centralization as already stated? (7) A hint may be gathered from the experience of our brethren in the North, for while organizing their great brotherhood into the Northern Baptist Convention they have not changed their mission and publication plants from Boston, New York, and Philadelphia combining them at either one of these points, or removing as urged by some to Chicago, which is more central. It is probable, however, that they have property at Boston and New York as they certainly have at Philadelphia.

This is about the argument that may be adduced on either side, as we see it. However, we have not studied through the question and very probably have not taken into account a number of pertinent facts. Still, on the whole, we are at present rather impressed with the practicability of the proposition for consolidation and removal. At least, we would like for the matter to be thoroughly considered by those in position to know and to advise before the convention is called upon to take action.—Biblical Recorder.

There is great need of a better and more aggressive method of giving publicity to Baptist work and advocating Baptist teaching before the world. How large a part of what is written is wasted or falls short of what it ought to accomplish! Every week appears some good statement of our work or faith that is rich in helpful and necessary instruction which never gets beyond the Baptist circle. The very people who need it most never see it. Is there not some way of supplying this need? We owe it to the world and it would do our cause incalculable good to give the widest publicity to the things that are believed among us. We could afford to pay for two columns in a widely circulated daily paper to do such constructive work. Whose business is it? How shall it be done? Are there not men and churches and money sufficient to put some plan through?

SPURGEON ON DEBTS.

Some things should be handled without gloves. Unjustifiable debt-making is one of those things.

"Owe thou no man" is so plain that it needs no comment. Truth is a stubborn thing, and no sort of specious reasoning can set it aside. We should be willing to face facts like men and women, though they be stubborn facts.

Children very much need to be taught the lesson of keeping out of debt. They need to be taught how debasing it is to owe others, when they cannot or will not pay them.

"Debt is so degrading," says Spurgeon, "that if I owed a man a penny I would walk twenty miles in the depth of winter, to pay him, sooner than feel that I was under obligation. . . . Poverty is hard, but debt is horrible. We may be poor and yet respectable, but a man in debt cannot even respect himself, and he is sure to be talked about by his neighbors, and that talk will not be much to his credit. Some persons appear to like to be owing money; but I would as soon be a cat up a chimney with a fire alight, or a fox with the hounds at my heels, or a hedgehog on a pitchfork, or a mouse under an owl's claw. An honest man thinks a purse full of other people's money to be worse than an empty one. He cannot bear to eat other people's cheese, wear other people's shirts and walk about in other people's shoes; neither will he be easy while his wife is decked out in the milliner's bonnets and wears the draper's flannels. The jackdaw in the peacock's feathers was soon plucked, and borrowers will surely come to poverty—a poverty of the bitterest sort, because there is shame in it."

I have quoted at some length from the great preacher, for though I should have said the same things, it would have been passed by with the smallest notice.

Living beyond one's income is the most fruitful source of debt and poverty. Many who can hardly afford the necessities insist on having many luxuries. Doubtless extravagance is a common disease of the times, and many professing Christians have caught it to their shame and sorrow. Plain clothing is not good enough nowadays. Silks and satins must be had, and then there is a bill at the dressmaker's. The young men, and some not so young, are unwilling longer to don "store clothes," but must have the most "nobby cut" that the tailor's art can supply, debt or no debt.

I quote again from Spurgeon: "Show and style and smartness run away with a man's means, keep the family poor, and the father's nose down on the grindstone. Frogs try to look as big as bulls, and burst themselves. A pound a week apes five hundred a year. Men burn the candle at both ends and say they are unfortunate. Why don't they put the saddle on the right horse, and say they are extravagant? It is a fact that 'many would never have known want, if they had not first known waste.'"

"Some people who have a dollar coming in will spend five on the strength of it, which does not belong to them. Such a person is both unwise and dishonest. 'Cut your coat according to your cloth' is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is like a groat. If I meant to be a rogue I would deal in marine stores, or be a pettyfogging lawyer, or open a loan office or go out picking pockets; but I would scorn the dirty art of getting into debt without the prospect of being able to pay."

"Debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot."—Spurgeon.

In this article I am speaking of debts that could have been avoided. Nearly all debts can be avoided, if we are willing to work and economize. I should think that a real honest man would rather be honestly poor, than feast on borrowed money.

Remember the Scriptures say, "Owe no man

anything," which does not say pay your debts, but keep out of debt. Of course every one who owes is morally bound to pay what he owes.

The churches have a duty just here in the matter of exercising discipline toward those of its membership who persist in withholding from others that which rightfully belongs to them. But who ever heard of a church doing such a thing? There is a great deal of rascality practiced by church people on this point. Our laws give too much encouragement to credit. Doubtless many fortunes have been made by tradesmen buying largely and then failing. And some such may think they are on the road to heaven. They will hardly get to heaven, but they may land where they shall not come out until they have paid the utmost farthing. But people say, "How liberal they are!" Yes, with other people's money. Honesty first and then generosity. But how often religion is made a cloak for deceiving others.

"There's Mrs. Scamp as fine as a peacock, all the girls are out at boarding school, learning French and the piano; the boys swelling about in kid gloves, and G. B. Scamp, Esq., driving a fast trotting mare, and taking the chair at public meetings, while his poor creditors cannot get more than enough to live from hand to mouth. It is shameful and beyond endurance to see how genteel swindling is winked at by many in this country."—Spurgeon.

The above will apply not only to England but to America as well. Business is rotten, and credit, along with insatiable greed, extravagance and love of appearance, are responsible for such a state of affairs.

Debts are not necessities, or God would not have said, "Owe no man anything." He who would take any other position must fly in the face of God's statement to the contrary.

W. I. HARGIS.

A DREAM OF FASHION.

Last night I dreamed a most peculiar dream—a dream which one may see with wakeful eyes almost any day, and yet while I dreamed it, though my wife and babies were all with me, well, and all comfortably clad, I was shivering as though a northern gale had struck me.

I saw across the street from my cottage home a beautiful girl some fourteen summers old, "an airy, fairy slip of a thing," as innocent as a meadow daisy, and as pure as the raindrops that sparkle in the heart of a daffodil. Silken tresses blew about a face fair as a May morning, the flush of splendid health dyed her cheeks crimson, and a conscience void of offense gave gladness to the girlish heart, and the still night was filled with the music of silvery peals of girlish laughter!

What more beautiful picture? There behind her was Childhood, sweet and innocent, ahead of her were the possibilities of a beautiful life well spent for the Master and full of love and happiness for all who beheld, or came in touch, with this vision of loveliness. But, alas! I dreamed that the beautiful girl was bare-armed in the chilly twilight, with throat and shoulders bare to the cold, her ultra-stylish dress, was shockingly short exposing ankles covered only by thin silken hose, and thin-soled, flexible half-shoes, or sandals, and while I beheld the girl she was dancing!

Call this vision or dream, or say that I was only beholding with the natural eye, which we may do at any moment on the streets of today—anyway, in this dream of mine I was shivering with cold, and O, as I beheld this dream of mine come true from day to day in real life, I shiver at the approaching ruin of our beautiful sisters and daughters—the darlings of our home! Innocent now, even as Eve old old; Eve beheld the forbidden fruit until it became beautiful to her, "much desired to make one wise," and she ate—and Paradise was lost! So our beautiful girls behold the vile fashions of a fickle world till what is distasteful, disgusting at first sight becomes beautiful to them, again the

serpent whispers his old time words of shame, "Thou shalt not surely die," and then the rosy lips of innocence curl in the first disdainful smile, and we hear them ask impatiently, "What harm can there be in me wearing what everybody else wears? Everybody else is wearing it!" O, if only these dear young souls would but think to answer the question that their Guardian Angel would ask them today:

"Will the fact that everybody travels the broad road to destruction make the fearful destination any more pleasant for those who must spend Eternity there?"

O, the weary days of bad health later on in life because of the half-clad days of thy youth! When usefulness is an utter impossibility to you because you have no health with which to serve God or man! O, the suffering that nobody can share with you because of the intemperate clothing that everybody wore!

O, beautiful maidens, fair as the phantom-dancing fairy of my dreamland, let me implore you to re-consider the ultra fashion plates of today, "look not on them, pass not by them, turn from them and pass away;" we but "first endure, then pity, then embrace!" O, turn you back to the clinging robes of full dress, the dainty ribbons and laces, the dress that speaks of character and reminds one of the splendid style of Heaven, where all shall be clothed in white raiment, with crowns of life on every brow. Think not that your dress will look distasteful to your companions—for let me remind you that good is still uppermost in the hearts of men—and suppose you try to lead them back to the lovely puritan fashions of Evangeline and much more beautiful is the memory of character loveliness stamped on the hearts of our friends. Mary and Martha, and then take notice how much more beautiful is the memory of character loveliness stamped on the hearts of our friends, in comparison to the unsavory remarks stored away in our loved ones memory when we go half clad before the eyes of an insulted people, who would rather follow St. Paul's ringing appeal:

"Finally, brethren, whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good repute, if there be any virtue and if there be any praise, think on these things."

W. L. COGGIN.

SOUTHERN BAPTIST CONVENTION.

The general committee on arrangements for the Southern Baptist Convention makes the following announcement:

The Hermitage Hotel has been selected for headquarters. This is a beautiful and modern hotel, conducted on European plan, with bath attached to every room. Rates, from \$2.00 to \$3.50 per day, single; \$4.00 to \$5.00 double.

Maxwell House. European plan. Single room, with bath, \$1.00 to \$1.50 per day; with bath, \$1.50 to \$2.50 per day.

Tulane. American plan. First-class modern hotel. Without bath, \$2.50 to \$3.50 per day; with bath, \$3.00 to \$4.00 per day. Rates reduced somewhat by doubling up.

All requests for reservations in either of the large hotels should be addressed to Rev. Wm. Lunsford, chairman of the general committee. There are a number of smaller hotels and a large number of good boarding houses where hundreds of guests can find entertainment. Rev. J. H. Wright is the chairman of the committee to provide this class of entertainment. Parties desiring entertainment in one of the smaller hotels or in a boarding house should write to Rev. J. H. Wright.

All communications should be directed to Room 37, care of Baptist Sunday School Board building.

Requests for reservations are coming in rapidly. First come, first served.

WM. LUNSFORD,
Chairman of General Committee.
Nashville, Tenn.

Mississippi Women's Missionary Union Page

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Direct all communications for this department to the Editor
MRS. J. P. HARRISON, ON, Sunbeam and R. A. Leader, Columbia
MISS MARY RATLIFF, College Correspondent..... Winona
MISS MARGARET L. BAILEY, Cir. Secretary..... Jackson
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MRS. BESSIE KEYS, Treasurer..... Forest
MRS. A. H. LONGIN, Treasurer..... Jackson
MRS. P. B. BRIDGES, Treasurer..... Jackson
All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. - I Cor. 1:7.

CENTRAL COMMITTEE MEETING.

The Central Committee met in the parlor of the First Baptist Church, Jackson, on Thursday, April second. Mrs. W. A. McComb was in the chair. There were present Mesdames McComb, Enoch, Borum, Harrington, Bridges, Fulham, Bailey, Jarvis, Longino and Misses Bankston and Lackey. The devotional exercises were conducted by Mrs. Bankston, who read selections from John 14 and 21. Miss Lackey led in prayer. Mrs. McComb urged that a copy of the Central Committee minutes be sent to each associational superintendent, and to members of Central Committee. She urged, furthermore, that a notice of committee meetings be printed in The Record some weeks previous to the meeting that all superintendents who might wish to attend, could do so.

Mrs. Jarvis, fourth vice-president, enlistment, stated that she was glad to be present, and that she would accept the work, doing whatever she could for the advancement of the cause.

Miss Bankston spoke of the Y. W. A. work. Her heart is filled with it, but she will necessarily be out of the State for some time, hence feels that it will be wise to make a change in the leader. She will, however, close up the books for the present year. On motion of Mrs. Longino, Mrs. Enoch was elected as temporary leader.

Mrs. McComb made a full report of boxes sent to ministerial students at Mississippi College.

Delegates were elected from the lists of names sent in. This list will be printed later.

On motion of Mrs. Borum, badges for Southern Baptist Convention were ordered printed. Mrs. Bridges nominated Mrs. W. A. McComb as State vice-president; carried unanimously.

On motion of Mrs. Borum, \$25 was allowed for the expenses of the corresponding secretary to the convention.

After discussion of some other phases of the work the committee adjourned to meet the last Thursday in July.

Mrs. Bailey led in a closing prayer.

THE TWENTY-SIXTH ANNUAL SESSION.

In May, 1913, with beating, expectant hearts, the Woman's Missionary Union gathered in St. Louis to begin the Jubilate celebrations in commemoration of its twenty-fifth anniversary.

The year now draws to its close. It has been memorable for the great central Jubilates and for many smaller ones, but the Jubilate joy is still a rising tide.

We will gather in Nashville, Tenn., May 14-17, not to close these celebrations but to pause in the midst of a wide and growing enthusiasm to recount the way we have come.

As has been recognized from the beginning the Jubilate is not so much a review as a beginning.

The twenty-sixth annual session will consider large questions looking to expansion in the opening years.

The reports of the commissions on organized efficiency, efficiency of city societies and efficiency of rural societies will be given a large place. Important matters connected with the training school, Margaret home and the literature department will be considered. The Jubilate—retrospective and prospective, will be the subject of a great interest, when many of the Jubilate songs will be sung, an account of the central Jubilate tours given and each state report what has been and what will be done. It is hoped that on this occasion many who have as yet made little or no offering to the Jubilate will reach the generous conclusions before which they have hesitated, and report them either in person or by proxy.

Ample opportunity will be given to hear and meet the missionaries who may be present. On Sunday afternoon the union will unite with the Southern Baptist Convention in a memorable meeting to be held in the great auditorium in celebration of the hundredth anniversary of the organization of the triennial convention in Philadelphia, May 18, 1814, with Adoniram and Ann Judson as its first missionaries, and out of which have grown the Southern and Northern Baptist Conventions. Sunday evening the union's annual sermon will be preached by one of our well known ministers.

It is safe to say that this session of the union will stand second to few, if any, in point of significance and interest.

FANNIE E. S. HECK,

President Woman's Missionary Union.

WANTED—A NEW DRESS.

No, not by you. You probably want one, and just as probably don't need it. However, that is neither here nor there. I've an interesting (I hope it will be interesting) story to tell you of a young girl who is in very urgent need of a new dress.

This child "grew up over night," like so many girls that we know about. One day a child, and the next a woman, to the dismay of her adoring mother. This sweet and gracious, accomplished and charming girl has a devoted mother and no lack of a good, kind and well-to-do father. It seems almost incredible that the question of dress should come to the front at all. And yet there are some who are taking notice of this very evident need.

Several years ago the father gave her a very beautiful dress. She was so perfectly fitted and was so charming in her new outfit that he thought, "Well now she is just right." So he very complacently and naturally turned his mind to other matters. He is a very busy father; belongs to all sorts of clubs for the uplifting and edifying of society; must needs spend much time in entertaining his multitude of friends; so that he really hasn't much time to often take a good look at his daughter, to say nothing of not having the time to get acquainted with her. He is satisfied about her—knows that she is in good hands, the mother's. Of course, under the unavoidable circumstances he can't realize how she has grown.

Not long since I heard the mother say that she had worked over that best dress, made and remade it, let out the tucks, taken out the hem, lengthened the sleeves, enlarged the waistband, and still the dress is too short in the skirt, the sleeves impossible and the waist not big enough.

"Why doesn't she buy a new one?" Oh, she hasn't the money. "Indeed, I thought the father well to do!" you say. Hush—she you will hurt the poor father's feelings if you don't be careful! You see he dearly loves the mother and daughter and "all he has is theirs." He would be heartbroken if anybody suggested that he give the wife and daughter an allowance or let them have a separate bank account. It would be such a reflection on his generosity—and do they not live under the law of love?

You never heard of such a father? Well, I must say, I'm glad you haven't. You have

heard, I am sure, of the good old deacon whose feelings get so hurt when the subject of tithing is mentioned to him. This father is much like that deacon, too spiritually minded to allow his thoughts to dwell on filthy lucre. In fact the halo that is so evident and the pious accents that naturally get into the deacon's voice when talking about "its all belonging to the Lord," are strikingly similar to the looks and talks of the father when declaring that everything he has belongs to his dear family, so that you can get a pretty good idea of what this father is like. Of course, that sort of a father is not quite so impossible to get at as that kind of a deacon. And this particular father is a delightful father, kind, good looking, his friends love him and his wife adores him in spite of the heartaches she has on account of the daughter and the new dress. The dear child will never be "sweet sixteen" again; and she would look so adorable in a dear little wash silk or Japanese crepe that is long enough. How the mother's heart longs to see her in such a dress with a becoming little hat and nice gloves and shoes. But that isn't all nor the worst. The house is so over crowded that the dear child is sometimes compelled to spend the night away from home and then it is that the poor mother almost breaks down and is tempted to give the father a piece of her mind. But then she loves him, and while she knows that he is able to dress and house his daughter as befits her station in life, she also knows that he is a little blind and she is hoping and praying that his eyes may be opened before it is too late. In the meantime she is struggling to make ends meet and the dear girl is going on in her gentleness and sweetness, growing and doing her work.

"Bah! what a father," you say. Now, go slow, you dear Baptist women of the South. I hope you are taking a good square look at this father, but don't be too hard on him. We have now come to the real point and purpose of this story. You are the father! "Indeed you have no such aspirations!" "No suffragettes among us." A father is a provider, a supporter, is he not? Well, who supports and provides for the Louisville Training School? It is true that the present dress did not come from the women but it is also true that it has been outgrown and that a new one must be forthcoming. I think we women rightly, justly and righteously have assumed the responsibility of providing the means. Let us not be like "dear father" above mentioned who always forgot when the poor mother would send him down town for the new dress. He was always sorry and full of smiles and good promises. Let us go further than that.

There is an enlargement fund and an apportionment for each state. If you don't know about it, ask and find what apportionment your state has and how much you are behind. Bring the matter up in your societies. Tell the women about the thirty-two per cent increase since last year and the prospect for a similar increase next year. Tell them how twenty girls have had to live in rooms across the street this year because the training school building is not large enough to accommodate them; and how inconvenient and expensive this arrangement necessarily is. Tell them about the great work their girls are doing and what effective training they are getting for a life work on the foreign fields or in the home land. Tell them what a big asset to our Baptist denomination and to the Lord's work this Baptist training school is. And if there are any fathers in our fair Southland like the above mentioned, let us show them how a father really ought to act. We are ready to make all sorts of sacrifices for the daughter in the home that she may have the becoming hat and the prettiest hair ribbons and dainty dresses. We do not feel it is a sacrifice. Let us be as much concerned for this daughter, whose chief aim is training young women in serving the Lord whom we profess to love and let us be up and doing that she may have the new dress and have it speedily.

MRS. W. O. CARVER.

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DEATHS.

J. A. MOHEAD.

Mr. J. A. Mohead, husband of our dear Sister Mohead, of Carrollton, Miss., passed away on February 21, 1914. In his death earth was impoverished, but heaven was enriched. The afflictions that he bore prepared him for the great life beyond.

His sufferings, are ended, the cares are laid down, the armor put off and the bright crown is put on. Yonder with the angels in the blessed kingdom of light and glory he follows our Heavenly Shepherd whithersoever He leadeth.

Resolved, first, That we as a Woman's Missionary Union, offer our heartfelt sympathy to our sister and her family. We say with the Apostle Paul: "Weep not as those who have no hope."

Resolved, second, That a copy of these resolutions be sent to Mrs. Mohead, the Conservative and the Baptist Record and that they be spread on the minutes of the W. M. U.

MRS. H. J. MCCOOL,
MRS. R. U. GRAY,
MRS. JAMES PINECOT,
Committee.

BEST FOR SKIN DISEASES

If you suffer from some tormenting skin disease and want quick relief, go to your druggist or write to the Shuptrine Company, Savannah, Ga., for a 50c box of Tetterine. Remember the name—T-E-T-T-E-R-I-N-E, the most effective remedy known today for Eczema, Tetter, Ringworm, Itch, Salt Rheum, Acne, other skin and scalp diseases, also itching piles. In all probability one 50c box will make you sound and well. Try it today.

CRAWFORD AND WORTLEY JOHNSON

Last week there came into our home two beautiful baby boys. Just a little while they lingered, bringing to our hearts the fragrance of angel blossoms and then they went back to the bosom of the great Father. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

There is many a weary, footsore lamb

That no tender arms enfold,
But forever at rest
On the Shepherd's breast
Are our wee little lambs in the fold.

There is many a lamb that has gone astray,
There are wanderers, young and old,
But pure and sweet
At the Shepherd's feet
Are our two wee white lambs in the fold.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

WOMAN'S GREATEST TROUBLE.

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years Cardui helped over a million women. Try it for your troubles today.

MRS. W. P. LEWIS.

Whereas, God in His infinite wisdom has in the death of Mrs. W. P. Lewis, in Memphis, February 17, called from us one of the most faithful and efficient members of our society, a capable teacher in our Sunday School, a devoted member of our church, one interested not only in all matters tending toward the advancement of the community and the betterment of mankind, and

Whereas, in her death the Baptist Ladies' Aid Society has sustained a distinct loss, and we shall miss the "touch of her vanished hand and the sound of her voice that is still;" therefore, be it resolved that we hereby testify to the splendid worth of our departed sister, and bow in humble submission to the will of our God in calling her to His home above, and

Be it further resolved that we hereby extend to her devoted husband and loving mother our sincere sympathy in their sore bereavement and pray that the God of our fathers may comfort and sustain them.

Be it further resolved that a copy of these resolutions be spread upon the minutes of our society, a copy be sent to the husband and brother of Mrs. Lewis, and that a copy be sent to The Baptist Record, Greenwood Commonwealth and Columbus Dispatch for publication.

MRS. F. M. ALDRIDGE, Chm.

MRS. W. T. MATHEWS,

MRS. W. M. WHITTINGTON,

Committee.

In another place in this issue appears the announcement of Hon. O. B. Taylor as a candidate for chancellor of the fifth district. Mr. Taylor is an alumnus of Mississippi College, and a trustee of the college. He is superintendent of the Sunday School of the First Baptist church at Jackson and has served Hinds county acceptably as attorney. He has a record free from any taint and has proved himself in that office a friend to law enforcement.

GOOD NEWS FROM MEMPHIS.

The union Baptist meetings which have been held in Memphis since March 16, have marked a distinct epoch in the history of our denomination in that city.

Dr. Truett has preached with marvelous force and power to great throngs which have filled the Central church, at the morning hour, and the great auditorium of the First church in the evening. Though perhaps the real climax of these services came in the middle of the meeting, when on Tuesday, March 23, at 3:30, in the First church, W. C. Boone, the only son of the beloved pastor of that church, was ordained to the full work of the gospel ministry. The presbytery consisted of the ministers of Memphis, and the following from without the city: Dr. G. W. Truett, Dallas, Texas; W. H. Major, Covington, Tenn.; Dr. W. M. Wood, Mayfield, Ky.; Dr. C. A. Owens, Humboldt, Tenn.; Rev. T. J. Barksdale, Tupelo, Miss.; and Rev. R. E. Downing, Halls, Tenn.

The examination, which was in public, and was conducted by Dr. Truett, dealt with the great fundamentals of our faith, and revealed the fact that our young brother was not only thoroughly grounded in these, but able to express himself in concise and beautiful English. He

WHEN NOTHING

TASTES GOOD TO YOU

You eat simply because you must. You are troubled with dyspepsia. It makes your life miserable. You have a bad taste in your mouth, a tenderness at the pit of your stomach, a feeling of puffy fullness, headache, heartburn, and sometimes nausea. Ask your druggist for Hood's Sarsaparilla. It acts on the stomach through the blood and also directly. Its beneficial effects are felt at once. It makes the rich red blood that is needed for perfect digestion.

paid a touching tribute to Miss Grace Johnson, a former Sunday School teacher, who was one of the instruments that led to his conversion.

The charge to the candidate was given by Dr. Truett, in his own wise and eloquent way, after which, Dr. A. U. Boone, the father of the candidate, led in the ordaining prayer. It was indeed a high and holy hour, and few eyes were dry, as the great throng came to give the young minister the hand of fellowship, after the hands of the presbytery had rested upon his head.

Rev. W. C. Boone is an A. M. of William Jewell College, and has had nearly two years at the Louisville Seminary, leaving thus early in the spring because of a temporary weakening of his health. He goes, almost immediately to Hernando, Miss., to become pastor of that church.

Brother Boone is splendidly prepared for his great work by nature, grace and education. I predict a career of great usefulness for him.

Yours cordially,

W. H. MAJOR.

THICK, GLOSSY HAIR

FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25-cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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Summer Sessions 1914, June 25 to Aug. 4

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A College for higher training of teachers and educational leaders. Graduate and undergraduate courses leading to academic degrees and teachers' certificates. The Summer Session is an integral part of the regular College year. Handsome new buildings, artificially ventilated and cooled. Write for Announcement and Illustrated Booklet.

BRUCE R. PAYNE, President
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Southern Baptist Convention

Nashville, Tennessee, May 13-20, 1914

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VIA

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Tickets on sale May 8th to 13th; return limit, May 30th. Extensions to June 15th, upon payment of \$1.00. Stop over at Birmingham and Chattanooga either going or returning. Special party will leave Jackson May 11th at 10:40 p. m., arriving Nashville next day at 4:30 p. m. By this route you can stop at historic Chattanooga, where you will have the privilege of seeing the battlefields of Missionary Ridge and Chickamauga and also of viewing Lookout Mountain. The only scenic route to Nashville from Mississippi.

Through Pullman to Chattanooga and day coaches to Nashville without change. A great opportunity for church and Sunday School workers and also literary teachers. For further information write to

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE COST OF DISCIPLESHIP.

Lesson 3. April 19th, 1914
Luke 14:25-35.

Motto Text: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Matt. 16:25.

Outline:

1. Renunciation of all.
2. Counting the cost.
3. Grace in the heart.

1. Jesus continued His labors in Perea, teaching and healing, and great multitudes attended Him. Some were there with a memory of the miracle of the loaves and fishes; some brought their dear ones for His healing touch or word; some came to hear His gracious teaching, still weighing it in their minds, and some were already His disciples, though ignorant of what was before them. To all of these He speaks, not to discourage any from belief in Him, but that they may understand the gravity of the step before they enter upon discipleship. Personal affections and interests, He tells them, are to be as nothing to the man who comes out on Christ's side, and when they stand in hostility to the gospel, there must be no divided devotion, but separation, disfavor, hatred. They were rapidly approaching a period in which His friends should put these words to the test, when a man's foes should be they of his own household, and he who loved father or mother, son or daughter more than the Lord Jesus was unworthy of him. Jesus Himself was seen bearing His cross to the place of execution and a new meaning was given to what He tells them now, that whosoever would not bear his own cross and follow in His Lord's footsteps, could not be His disciple. Self-denial, family affections set aside, the life devoted to service even unto death, these were the conditions of discipleship.

2. That no one might enter his service under any mistake as to what it involves, he uses two illustrations from life. No man would undertake to build a tower without counting the cost, whether he had wherewith to complete it, lest he be exposed to discredit and mockery. It is said that at that time Pilate began to build a great aqueduct, to connect with the waterworks of Jerusalem, and was obliged to discontinue the work for lack of funds. His failure was like that of a disciple who underestimates the sacrifice necessary to lead a Christian life, and brings shame and dishonor on the cause. A great conflict is to be entered upon, and we must be like the King who goes forth to meet an enemy, well acquainted with our own strength and resources. If our trust is in God, we shall have given us the promise Elshah gave his servant at Dothan long before: "Fear not, for they that be with us are more than they that be with them." (2 Kings 6:16). He who would not count the cost, and in view of it give himself unreservedly to the Lord, he who would not forsake, renounce, say farewell to all that he had, could not be a disciple. The apostle Paul,

in writing to the Philippians, years after, rejoices that he counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he had suffered the loss of all things. (Phil. 3:7-10). Many others had trial of cruel mockings, and scourgings, of bonds and imprisonment, were stoned, were sawn asunder, were tempted, were slain with the sword (Heb. 11:32-35) of whom the world was not worthy.

3. All of this martyred host, and all who have loved Jesus through the centuries since, had the grace of God in their hearts producing their true holiness. Thus the disciple, following Jesus, becomes like him and an element of purification to others. Without this saving grace, he would be like the salt which has lost its savor, its distinctive character gone, its usefulness destroyed, fit only to be cast away. We that have ears to hear, let us hear, and thank Him with humility that we have opportunity to receive and appropriate His teachings.

Related Scriptures: I Peter 1:4-8; John 12:25; John 15:5-6; Matt. 5:13; II Peter 1:10-11; Rom. 9:13; Deut. 13:6-9; Col. 3:5; Gal. 6:14; Luke 9:23-24.

Piles Cured in 6 to 14 Days

Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives Ease & Rest. 50c.

W. I. Allen, Hesterville: This is the first year with the church at Pheba, and I am delighted with the outlook. The congregations are growing all the time and the church is appreciative and responsive. Our foreign and home mission collections were more than twice as much as they had been for several years past. . . . We had Kosciusko's consecrated layman, D. L. Brown, with us at Unity last Sunday who brought us a great message concerning the church's duty to a lost world, and the result was our mission collection surpassed anything the church had done for a number of years. One "Primitive" brother gave us five dollars, which was indeed an evidence that God was with us in great power. We have not had our mission offering at Bethsaida yet, but we feel safe to say for them that they are going to do their best. I am praying that God will move upon the hearts of His people to do more for the salvation of the lost than they have ever done in the past.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic GROVER'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure remedy for adults and children. 50c.

J. B. Quin, Tylertown: I am to begin a meeting with Pastor J. H. Lane in East McComb tomorrow morning, the 29th. I was pastor of this church four years. I went from there to Yazoo City in 1906. I am praying for a great meeting.

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Announcement NEW BOOKS

Teacher-Training Essentials

By H. E. TRALLE, author of "Sunday School Experience." A first standard Teacher-Training Course in the Keystone Manual. Paper, 25 cents net.

Jesus Christ's Men—A Progress

By CAROLINE ATWATER MASON. In these pages Mrs. Mason has dramatized the story of the beginnings of American Baptist missionary work abroad and at home. Cloth, 50 cents net; paper, 35 cents net; postage, 8 cents extra.

Brothering the Boy

By W. EDWARD RAFFETY, Ph. D. An appeal for person, not proxy, in social service. Cloth, 75 cents net.

Stewardship Among Baptists

By A. L. VAIL, D. D. This is an attempt to formulate the law of Christian giving. Cloth, 50 cents net; postage, 6 cents extra.

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If you have pains in Right Side, Back, Under Shoulders, Pit of Stomach, Colic, Gas, Stomach Trouble, Indigestion, Sick Headache, Dizzy Spells, Nervousness, Bad Color, Blues, Costiveness, Yellow Jaundice, Torpid Liver, Appendicitis or Gallstones, send today for our LIVER-GALL BOOK



IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications. A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

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10 Days' Free Trial

You don't have to fuss and shake a Laughlin to start the ink—it's a Self Starter. You don't have to fill the Laughlin, it's a Self Filler. You don't have to clean the Laughlin, it's a Self Cleaner. You don't have to monkey with awkward or unsightly locks, extensions, or so-called Safety devices—There are none. You can't forget to seal a Laughlin against leaking, it seals itself air-tight automatically. You can't lose your cap from a Laughlin. It secures itself automatically. You can't break your cap or holder on a Laughlin. They are non-breakable. Holder and cap of scientific reinforced construction throughout, see illustration. You don't have to wait until a Laughlin is ready. It is ready to write when you are. The air-tight leak-proof construction keeps pen and feed "primed," insuring a free uniform flow of ink instantly—even though not previously used for a year. It performs these functions with no more hindrance or interruption to your thoughts or writing than breathing. These results—*or your money back.* These features are peculiar only to this patented construction.

\$2.50 By insured mail, prepaid to any address.

Just enclose \$2.50 with this coupon containing your name and address, we will send the pen by return mail. Delivery guaranteed.

THE BAPTIST RECORD Jackson, Miss.

Send me the pen described in this advertisement. If pen is not satisfactory, you refund the money.

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REMINISCENCES OF MRS. M. J. NELSON.

J. B. Gambrell.

A great life is the highest product of grace and human effort. It is the noblest apologetic for Christianity, the most persuasive force for good among human beings. Within the range of my acquaintance during the time I have lived an active Christian life, I have hardly known a life more devoted, more benign, lived on a loftier plane, than that of Mrs. M. J. Nelson.

My recollection of her goes back to the days of my pastorate in Oxford, Miss., more than forty years ago. Sister Nelson was born there; exact date unknown. She was Miss M. J. Butler. Her mother, sister and brother were members of the little Oxford church of scarcely a dozen members. Sister Nelson had married Judge Nelson and was living in Greenville, Miss. She made visits to her old home from time to time and was always identified with the little band in all their work when with us.

It was in those times that I began to know her. She was one of the most cultured women of that cultured university town, and one of the most charming of any social gathering. In person, she was beautiful, with a grace of manner and a silvery voice that won for her a place wherever refinement ruled.

When she went to Greenville there was no Baptist church, and only about two Baptist women in the town, besides herself. Judge Nelson was not a Christian. The few Baptist women were solicited to go in with another denomination, at least, until other Baptists came and a church could be formed. But Mrs. Nelson organized a woman's society for service, and to hold the few Baptists together. Once organized, they must have an object for which to work. They chose ministerial education. Dr. W. S. Webb was president of Mississippi College, and Mrs. Nelson had been educated under him. The Greenville society selected a student to aid. That student was Barron D. Gray, now secretary of the Home Mission Board.

Judge Nelson died of yellow fever in 1878, while mayor of Greenville. His devoted wife had her greatest desire gratified in seeing him give himself to the Savior before he was called away. This largely recalled her to his death and opened an unfailing fountain of gratitude in her heart which made the service of Jesus a perpetual joy to her.

Sister Nelson never had a child, but her mother heart attracted children to her and her to children in a remarkable way. Her nieces and nephews received her unfailing care and support. She literally gave herself to them and did not spare her means, which were never large.

There came in Mississippi, as there came in Texas, a crisis in the denominational life. We were compelled to go forward or waste strength, utterly disintegrate and retrograde. The State Mission Board was organized and that indefatigable worker, Brother T. J. Walne, was elected secretary. The Baptist Record was started by Brother M. T. Martin and I became editor. A forward move

was started, into which Sister Nelson put her whole soul, mind and strength. She traveled to arouse the women, taking long journeys through the country in private and often very uncomfortable conveyances to meet associational and other meetings. Nothing daunted her spirit nor cooled her ardor. Her work for and with the women was foundation work. It abides and will never fail.

In Texas, Sister Nelson bestowed much labor in many ways for the cause. Her labors for children were specially noteworthy. Her knowledge of the Bible was remarkable, and her gifts in teaching it unusual. One of her largest gifts lay in her inspirational power. She made Bible study a delight to all classes of students. For a time she was connected with the Woman's Training School of Texas, before it was taken over by the Southwestern Baptist Theological Seminary.

In later years she labored in different places and along several lines of work, but persistently served her generation according to the will of God, even to the last day. Sister Nelson was a woman of sensitive nature and exquisite tastes. She loved the elegances and refinements of life. Coarseness grated on her soul. Selfishness pained her. She loved home and was eminently fitted to adorn any home. But she offered herself a sacrifice on the altar of service. She sought not her own, but others. Throughout her earthly pilgrimage she, like her Master, went about doing good. She knew little of the quiet of home. She followed duty, not taste, in her work. What she had she gave. Most of all, she gave herself.

A life so radiant, so full of good deeds, so self-denying, cannot fail to be fruitful in many other lives, and to reproduce itself indefinitely under the blessings of God. The benign influence of this Christly life will rest on many spirits with the sweetness of an evening prayer.—Baptist Standard.



It has Ended 60 Million Corns

This little Blue-jay is removing a million corns a month.

It is doing that for hundreds of thousands who used to doctor corns in old ways. And every one of those legions of people would gladly tell you this:

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Think of that, you who pare corns, you who use old-time methods. A famous chemist, in the one right way, has solved the whole corn problem. And that way—Blue-jay—is at every drug store waiting for your use.

Don't you think it time you tried it—now that sixty million ended corns owe their fate to Blue-jay?

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In Mississippi they supply more than 25 per cent. of the entire sales. With honor in their own territory, and a quarter century of manufacture, they have a constantly growing use elsewhere. The reason is simply this:

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No one can have a monopoly on the manufacture of fertilizers. There must be a reason for the rapid growth and generous patronage of this Company. It is found in the extreme care, the generous value, the uniform quality and the peculiar adaptability of Meridian Fertilizers. Look for the red bag on the back of the sack. It is your guarantee of full value for your money.

Meridian Home Mixture	Meridian Blood and Bone
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Meridian Corn Grower	Meridian Meal Mixture
Meridian Bone and Potash	Meridian Union Special Phosphate
Meridian Perfection Guano	Meridian Perfection Phosphate

Each the Best of the Kind
Our free book tells you the truth about fertilizers. Get it.

TRIAL OF THE ROBBERS.

By Franklin L. Riley.

(Continued from Page 2.)

extent of one's obligations to God? Will this litigation settle any other debt? How would his plea sound in a court of justice today?

7. "I am in debt." Does an obligation to our fellowman warrant our repudiation of an obligation to God? Were there no Jews in debt? Yet, God made no exceptions. You would better make God your preferred creditor.

8. "Let your left hand know what your right hand doeth." (Matt. 6:3). This applied only to almsgiving. It means that we are not to parade our sins before the public, thereby embarrassing the poor who receive our gifts.

9. "I do not know my income and cannot determine it." This is only a "subterfuge." The Federal government in its recent income tax law insists that even the richest men of the country shall determine the exact amount of their income. Surely it can be done by those whose incomes are much smaller. Some one has well said that the tenth were "coming our way"—if the state were to guarantee a ten per cent bonus on our incomes we should have no trouble finding out what they are.

10. Malachi refers only to spiritual blessings. Please read Malachi 3:10-13 again. If you are not then convinced that the passage refers to temporal blessings, read Lev. 26:3-9.

The verdict in this trial of the robbers as recorded in Malachi is "guilty as charged." The defendants were defrauders, embezzlers, thieves.

The sentence in the case reads as follows: "We are cursed with a curse." This comes from God, who suddenly changes from Prosecutor to Judge. The terrible thing about this sentence is the fact that the Judge is able to impose it to the letter. The curse is two-fold in its application. It limits the future capital and profits, thus imposing hard labor upon the robber; and it causes his covetous soul to shrink and grow more grasping year by year.

The sentence is immediately followed by an offer of pardon. God says: "Bring ye all the tithes into the storehouse," etc. (Malachi 3:10.) In other words, the condition of God's pardon is future obedience. The evidences of His pardon are easily discerned. "I will open the windows of heaven and pour out a blessing," Malachi 3:10-12.

In conclusion, this is the case of every non-churcher. There is no dif-

ference in the principles involved nor in the arguments as here given. The verdict and the sentence are also the same as those recorded in Malachi; as are likewise the terms of pardon. Thank God, this is not a back tax case, for it would bankrupt us, though we should have no right to complain, if it were.

What will you do about it? Will you refuse to accept the testimony of God's witnesses and continue to defy His law? Will you try to compromise by being "more liberal"? Liberal in what? Paying only part of your debt? You owe God the tithe; you cannot be liberal until that is paid. God will not accept a compromise. The "devourer" will collect his tithe. Why not pay willingly and receive His blessing, both temporal and spiritual, and help advance His kingdom? Come out from among those who refuse to recognize God's plan for financing His kingdom.

4000 BUSHELS OF CORN,
What Science and Pluck Did for

Forty Acres of Worn-Out Land. In the great corn-growing sections of the United States, prizes are offered in almost every county for record-breaking yields. In April The Youth's Companion of Boston will begin a serial story of such a corn-growing contest for a prize of \$500. It is by C. V. Gregory, who is not only a scientific agriculturalist, but a story-writer who has won a great audience of admirers through his former stories, the most recent of which, "The Champion Ten Acres," ran in The Companion two years ago. Those who do not know The Companion should take advantage of the publishers' offer to send to any address, free, three current issues of the paper, beginning with the Easter Number, the opening scenes of "Four Thousand Bushels of Corn" appearing in one of these numbers. This notice should be inclosed with the request for free copies.

B. L. Mitchell, Cleveland: I have just returned from Boyle, where we dedicated the church yesterday. Harry Leland Martin preached the sermon. Dr. Brooks said it was complete, touching all points. Martin is great; his preaching is greater. At night two deacons were ordained. The pastor at Cleveland preached. The humble sweet spirited S. W. Sproles was in charge of all the services. The pastor and churches are on high ground and moving forward in all good work. The small band of heroic self-sacrificing members deserve much credit. The singing was faultless, led by Mrs. Petre, to whom much credit is due for the \$5,000 church plant.

Pure Brown Leghorn Eggs, \$4.00 for 15, postpaid. They are great layers. Write E. B. POOLE, 223 North Congress St., Jackson, Miss.



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AT WHOLESALE PRICES

Since catalogue was issued, we have added a great many new styles to our line. It will be several months before a new catalogue will be ready to mail. We have found that

Ladies' Oxfords made of Russia Calf and White Duck with rubber soles on English last, are very popular. We can furnish the Russia Calf with rubber soles at \$2.00 and \$2.50 per pair, the kind that retail for \$3.00 and \$3.50. We have a complete line of Ladies' White Duck Oxfords, with rubber soles, at 90c, the kind that retail for \$1.50—at \$1.10 and \$1.50. The \$1.50 is the regular \$2.25 shoe.

It is about time now for the wearers of shoes to think about the spring and summer styles, or oxfords, and we would suggest to the readers of this paper that they forward their orders now while our stock is complete. We have all the new styles and if there is anything not mentioned in the catalogue we would suggest that our customers describe the shoe wanted, we have it.

PARCEL POST SHOE COMPANY, 258 Meeting St., Charleston, S. C.
The Parcel Post Shoe Company is thoroughly reliable.—Advertising Mgr.

MISSISSIPPI WOMAN'S COLLEGE

A Denominational School, Owned, Controlled and Operated by the Mississippi Baptist Convention

Your daughter will be as safe here as in your home. Mrs. Mae Waller Batson, Lady Principal, gives her whole time to the care of our girls. A high college curriculum and splendid conservatory advantages. Begin now and plan with us to send your daughter here. Did you know the enrollment had reached 204? For catalogue address

J. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

NEWS IN THE CIRCLE
MARTIN BALL

E. J. Weller has resigned the Sebree church, Ky., and accepts the Greenup Fork church, same state, for full time.

S. D. Grumbles resigns the pastorate at Newport, Ark., to take effect May 1. It is not stated what his future plans are.

Pastor J. B. Phillips, of the Tabernacle church, Newbern, N. C., has resigned to become pastor of the Tabernacle church, Chattanooga, Tenn.

Home Board Evangelist L. C. Wolfe is in a meeting this week with the Immanuel church, Little Rock, Ark. He was successful at this church a few years ago.

Pastor W. M. Wood, of Mayfield, Ky., has resigned to accept the pastorate of the First church, Pine Bluff, Ark. He leaves one of the best fields in Kentucky.

W. H. Sledge, of Helena, Ark., has been engaged to aid in a meeting at Conway, Ark., beginning next Sunday. Otto Whittington is the pastor. Sledge is a good revivalist.

Charles G. Elliott has accepted a call to the Walnut Ridge church, Ark. He is now on the field. At once he subscribes for the Baptist Advance, the convention paper.

The Beechmont church, Louisville, Ky., has secured the services of W. P. Stewart as pastor. After eight years' successful work at Elizabethtown, he will begin work in Louisville, May 1.

L. C. Bauer has resigned the First Baptist Penn Memorial church, Eureka Springs, Ark., and accepted pastoral work with the First church, Clarendon, Texas. He goes to a larger field.

Dr. W. L. Pickard, First church, Savannah, Ga., has just closed a meeting at Wake Forest College, N. C. There were more than 30 additions to the church. He is a power in the pulpit.

The Clarksdale Sunday School has a teacher training class of 11 members, which is making commendable progress. All seem to be interested in the work. The teachers' meeting is well attended.

Pastor A. S. Pettin is in a great meeting in Hartford, Ky. Great congregations wait on his ministry. On Saturday night of the meeting—last Saturday night—there were 13 professions of religion.

Dr. Jno. L. White will supply the pulpit of Christ's church, London, during the month of August. Dr. Len G. Broughton will take his vacation. Dr. White will do other evangelistic work in England.

The members of the church at Key West, Fla., recently presented the pastor, C. E. W. Dobbs, with a beautiful gold watch as a token of their appreciation of him as pastor. He has just finished 50 years' labor as a minister of the gospel.

The daily papers announce the sudden death of Dr. J. H. Milburn, of Union City, Tenn., last week. Dr. Milburn was a strong, virile preacher and author of several valuable books. His book on "The Origin of Campbellism" is exceedingly clear.

Let everything be ready and attend the Sunday School and B. Y. P. U. Convention next week at Newton. Don't forget the date, April 7-8. A cordial welcome awaits every one. Get a certificate from your railroad agent when you buy your ticket.

Some pastors regard the preaching service the most important part of the worship on Sunday. Let some of the experts tell them the best way to procure the attendance of the young people on that service. This should be discussed at Newton.

A. J. Preston, of Andalusia, Ala., formerly of Tupelo, has a strong article in the Alabama Baptist, subject "The Preacher." He aided recently in the ordination of O. J. Smith to the gospel ministry. His life is given to good works for the kingdom.

Be sure to attend the Mississippi Baptist Sunday School and B. Y. P. U. Convention at Newton, April 7-8. All railroads in the State grant a one and one-third rate on the certificate plan. Get a certificate from the railroad agent where you buy your ticket.

Evangelist J. H. Dew, of Missouri, will assist Dr. E. C. Dargan in a meeting, beginning next Sunday. The great First church, of Macon, Ga., may expect great things with a great pastor, and a great evangelist, and each of them relying on the great power of the Spirit.

Dr. and Mrs. Geo. A. Lofton, of Nashville, Tenn., celebrated the golden anniversary of their marriage March 31. The ladies of the Central church, of which Dr. Lofton has been so long pastor, made it a charming occasion. His life has been a great blessing to the world.

I. E. Gates in the Baptist Standard: "Every pastor has opposition, it matters not what he does or does not do. It is not God's purpose for His men to resign and seek new fields just because they turn the world upside down and get even some good people against them."



FOLEY'S HONEY and TAR
For Coughs and Colds

Our Tennessee brethren are happy over the results of the state-wide enlightenment campaign conducted during the month of March by Secretary C. D. Graves, Missionary J. G. Chastain and Miss Margaret Buchanan, State secretary of the W. M. U. of Tennessee. Special mention is made of the hearty co-operation of the country and village pastors; also that of the noble women everywhere. A united and strong pull together will enable Tennessee to meet her apportionment to all the boards, and then everybody will be happy. Active preparations are now in progress for missionary day in the Sunday School, April 12. In that everybody can take part, and certainly there is no time to be lost.

PAINS ALL OVER.

Houston, Tex.—"For five years," says Mrs. L. Fulenche, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time Cardui has relieved the female ailments of over a million women. Why not yours? Try it today. Your druggist sells it.

TO THE COUNTY AND CITY SUPERINTENDENTS OF EDUCATION OF MISSISSIPPI.

You, more than others, know the value to be obtained from attending meetings of the State Teachers' Association; so why not now begin to urge every teacher under your supervision to attend the meeting in Jackson on April 30th to May 2nd?

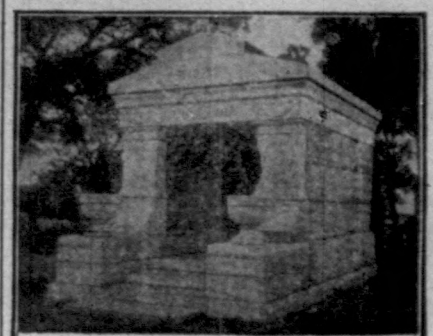
You know the value of the relaxation, the social contact, the enlarged horizon, and all that, that teachers get from seeing their fellows, getting their views, and the best of all, from the new ideas and ideals that men and women from other fields bring to us.

So begin to plan for your trustees to give you a two-day recess and bring every one of your teachers to this meeting.

SUMMER COURSE IN CONSERVATORY OF MUSIC.

Many Music Teachers and Music Students are too busy in school session to study music. Therefore Meridian College Conservatory, one of the largest and best equipped in all the South, offers a six weeks' course, beginning June first, including Piano, Pipe Organ, Voice, Violin, Cornet, Theory, Harmony, etc. Special attention is given to Music Teachers.

Beautiful surroundings, Athletic ground, Swimming pool, excellent board, dairy, poultry farm, vegetable farm, add to attractiveness. Write for particulars. Woman's College, Meridian, Miss.

BEAUTIFUL MONUMENTS
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Full particulars may be obtained by filling out the coupon below, cutting it out and mailing it direct. A beautiful booklet called "In Memoriam," showing many pictures of the superior work done by this firm, will be sent with these particulars. Address

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Please send me designs of monuments suitable for adult, child, ranging in price from \$..... to \$..... and explain your new easy payment plan. It is understood in sending this request I incur no expense or obligation of any kind.

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DR. E. B. SLOSS
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RHEUMATISM

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Look young! Common garden Sage and Sulphur cures so naturally nobody can tell.

Grandmother kept her hair beautifully darkened glossy and abundant with a box of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears after another application or two, and is restored to its natural color and looks glossy, soft and abundant.

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The Baptist Record, Jackson, Miss.

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DEATHS

MRS. M. L. BANKS.

On the 17th day of February, 1914, Sister Banks left this earth of sin and trouble and went to be with her God.

Her Bible was her guiding star. She fully appreciated one statement in God's blessed word, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

For over fifty years she was an active member of the church. She was a charter member of the Columbia Baptist church. It was beautiful to witness her sweet simple faith in her Lord and Christ, and inspiring to see the same heroism that made martyrs of her noble ancestors.

It is not surprising that she succeeded in bringing up her children to be known as good citizens and beautiful Christians.

"Asleep in Jesus, blessed sleep, From which none ever wakes to weep, A calm and undisturbed repose, Unbroken by the last of foes."

Her pastor,
W. E. FARR.
Columbia, Miss.

MRS. R. S. SELMAN.

Mrs. R. S. Selman died December 18, 1913. She was 68 years old. She leaves three children and a number of grandchildren to mourn her loss.

Farewell, mother, we will not forget thee

While you are sleeping 'neath the sod,
For we know you are with the angels in heaven at home with God.

Farewell, mother, but not forever,
There will be a glorious dawn,
When we will meet to part no never
On the resurrection morn.

ONE WHO LOVED HER.

MRS. MATTIE J. NELSON.

The press gave an account of the death of Mrs. Mattie J. Nelson, which occurred on February 22, 1914 but her friends feel that a more detailed account of her life should be given than has yet been given. Hence this sketch.

Mrs. Nelson was a daughter of Mr. and Mrs. Charles Butler. There were three sons and two daughters, five children in all.

Mrs. Nelson was born and reared in Oxford, Miss.

In her early life she surrendered her heart and life to God, and united with the Oxford Baptist church.

She was married to John Nelson, a

former student of the University, who at the time was a prosperous merchant in Greenville, Miss., where they resided until the death of Mr. Nelson, from yellow fever, in 1878. Mr. Nelson was not a Christian when stricken down, and Sister Nelson prayed earnestly for his conversion, and made a vow to the Lord that if He would save her husband that she would fully consecrate her life to Him in service. She had the assurance that God heard and answered her prayers, and saved her husband. She kept the vow she had made to God, and from that time forward she lived the "beautiful life" of thorough consecration.

Her first missionary work was done in Greenville, after the death of her husband. She and a few others, through their ladies' aid society, furnished the means for the expenses of Dr. B. D. Gray, while taking his course in Mississippi College. He is now corresponding secretary of the Home Mission Board of the Southern Baptist Convention.

From Greenville she came to Oxford and opened up a boarding house, having used her means in the work of the Lord. By this means she was enabled to care for herself, her father-in-law and a niece and two nephews. After several years' residence in Oxford, she went to New Orleans to be assistant to Rev. C. D. Cole, pastor of the First Baptist church, New Orleans. Largely through her efforts a mission was opened and maintained where the Valence street church now stands.

From New Orleans she came back to her native State to do mission work under the supervision of the Baptist Mission Board of Mississippi, which consisted largely in the organization and perfecting of Woman's work. She later discontinued this work, but was never idle.

Her last active work was rescue work in the cities of Corsicana, Dallas and Houston, Texas, in co-operation with the churches in the above places. Finally age and physical infirmity made it necessary that she should live a more quiet life, and she accepted the invitation of her niece, Mrs. Pearson, of Lipscombe, Texas, to make her home with her. Here she spent her last days, though not in idleness, as a letter to an Oxford friend clearly showed. She would be about her Lord's work.

She fell asleep at the above home on the 22nd day of February, 1914. She did not die. She could not die. She only entered upon the higher life that no one can live in the flesh.

Sister Nelson's remains were shipped to Oxford and laid to rest among her kindred and lifelong friends on March 26, 1914.

The service was conducted by the writer.

Rev. 14:13.

W. I. HARGIS.

FRECKLE-FACE

Sun and Wind Bring Out Ugly Spots. How to Remove Easily.

Here's a chance, Miss Freckle-face, to try a remedy for freckles with the guarantee of a reliable dealer that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling. Simply get an ounce of othine—double strength—from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength othine as this is the prescription sold under guarantee of money back if it fails to remove freckles.

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Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without crying, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Dr. R. S. Gavin, Corinth, Miss.: Please change my paper from Lakeland, Fla., to Corinth, Miss. I begin my pastorate there April 1. The condition of our boy's health made it imperative that we get him to a higher climate before the beginning of hot weather. And we feel that we have an ideal location and pastorate in Corinth. Besides, I am very glad indeed to get back into Mississippi after an absence of 12 or more years.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

MRS. G. T. STANFORD.

My heart has been overflowing with sorrow since the death of my mother. God called her home to live in the royal household with Him. Mother was ill only a week and was conscious until breath left her. She called father to her bedside and asked him if she was going to die? He replied, "Yes, your troubles will soon be ended." Then mother called for the children, eight in number, to come kiss her goodbye. This was hard, hard for us to do, but we knew that she was a lover of Jesus and would soon be at rest.

Her father sat by the bedside and prayed aloud, while she folded her hands and said, "Not my will, O Lord, but Thine be done." Mother had been a member of the Baptist church for more than twenty-five years. Although the affairs at home kept her quite busy, she attended Sunday School every Sunday and taught a large class of little ones.

She was born October 17, 1870, and died as she lived, trusting in God, February 23, 1914. May God help us to live such lives as to meet her in heaven.

Her heart-broken daughter,
ETHEL J. STANFORD.

ELDER J. R. G. REEVES.

Elder J. R. G. Reeves was born five miles east of McComb, December 6, 1855; died at the same place on March 15, 1914. He came of a large and well connected family. His people were among the first settlers of Pike county, Miss.

Brither Reeves was converted early in life and was baptized into the fellowship of Friendship Baptist church, and some twenty-five years ago was ordained to preach by the same little country church, which is situated in that community. He had but little advantages as to an education, but was blessed with natural ability and plenty of the grace of God, and hence was an acceptable minister of the gospel, serving churches far and near until God took him home.

He leaves a wife and four children, one son and three daughters, and one son went before about a year ago. Miss Clara married Elder J. L. Boyd, who will graduate in May from the seminary at Louisville, Ky. Miss Lela married Brother L. L. Walker, who resides at Eboney,

Ark. Miss Alice, the only single one, lives with her mother, on the old homestead, and Zeb, the only living son, is married and he, too, makes his home with his mother.

The funeral was largely attended, and was conducted by Pastor W. R. Johnson and assisted by Elder J. H. Lane. After which the body of this servant of God, who had gone in heat and cold, was placed to rest in the family cemetery by his brother M. J. McComb, Miss.

FAITH, HOPE AND LOVE.

By W. P. Chambers.

I dreamed and saw a wondrous plant
Whose stem and leaves were red
as blood,
And on it grew a single bud;
I asked its name, the answer came,
"My name is Faith, I dwell with men,
Till Jesus shall return again."

I saw the bud expand and blow—
A gorgeous flower of colors rare,
Perfumed with fragrance all the air;
I asked its name, the answer came,
"My name is Hope, to Faith I cling,
And balm to breaking hearts I bring."

I saw anon the ripened fruit
Exuding nectar o'er the land,
And blessing men on every hand;
I asked its name, the answer came:
"My name is Love—we three abide
With those for whom the Savior died,
Till in a fairer realm above
Both Faith and Hope are lost in Love!"
Hattiesburg, Miss.

Secretary V. I. Masters, Atlanta, Ga.: General receipts from the whole South for home missions to March 28th, not including evangelism are \$105,950. The balance to be raised by April 30th is \$338,800. Evangelism receipts will reduce this by about \$15,000.

Fish Bite Like hungry wolves any time of the year if you use Magic-Fish-Lure. Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted. J. F. Gregory, Dept. 84 St. Louis, Mo.

Ayer's Hair Vigor

Ingredients: Sulphur, Glycerin, Quinine, Sodium Chloride, Capsicum, Sage, Alcohol, Water, Perfume. All skillfully combined. Falling hair ceases, dandruff disappears, hair growth promoted. Does not color.

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We have arranged to give unusual advantages during that quarter to young ladies who wish to prepare for teaching in the public schools.

On June 8th, one of the regular State Summer Normals will open at Blue Mountain. This, of course, will be for both men and women.

The fourth quarter will last 9 weeks, closing June 4th. The Normal will last 4 weeks, closing July 3rd.

At the close of the Normal, examinations will be given for both regular and professional State teachers' license.

Prof. David E. Guyton, the brilliant head of our Teachers' Training Department, is on leave of absence this session attending Columbia University, New York City, from which great institution he will secure his M. A. degree early in June.

In Prof. Guyton's place we have Prof. W. M. Jones, late of Texas, who has had superb college and university advantages, experience as a teacher in a State Normal College, and success wherever he has taught. Assisted by excellent lady teachers, he will give first-class advantages during our last quarter to those who wish to prepare for examinations or otherwise strengthen themselves as teachers.

During the Summer Normal, Mrs. Jennie M. Hardy, now of Baylor College, Texas, will have charge of the training of primary teachers. For many years, she was classed as the finest trainer of primary teachers in Mississippi. All other departments will be in the hands of experienced and distinguished educators.

W. T. LOWREY, LL. D., President

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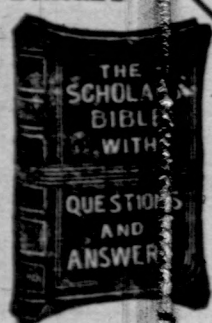
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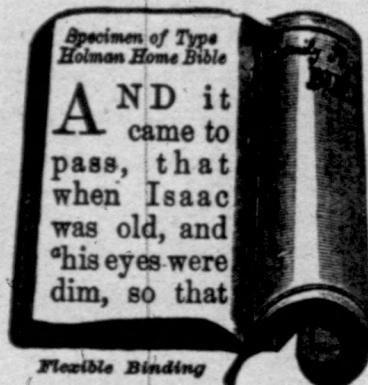
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The Record;
Thru all these years its life has been
checked;
Sometimes it seemed its race was
run;
But faith in Jesus, the victory won.
All honor to Bailey and Gambrell
and Hackett;
They did what they could with the
few to back it.
The critics increased, and the work-
ers were few,
And all were asking, "What must we
do?"

When the State convention with
medical skill
Gave the B. R. a wonderful P I L;
This P I L with power from the gra-
cious Giver
Has put new life in the spiritual liver,
Secretions are normal, the pulse is
strong,
The churches are vibrant with
prayer and song.
The B. R. is quickened with love
and life,
And I want it again for self and
wife.

So here is your money, my dear Bro-
ther Plautus,
With a prayer that you equal the
great Dr. Broadus.
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ingly nice
From a prohi-democrat-Baptist-rebel-
Rice?

Yours for further success,

JOEL D. RICE.

Cascilla, Miss.

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E. W. McLendon, Lafayette, La.:
I came to this field January first. Lafayette has about seven thousand population, seventy-five per cent being of the Catholic faith. This is the first white Baptist church west of New Orleans on the Southern Pacific railroad. The church is eight years old. We have just closed a very great meeting. Dr. Ray Palmer, one of the Home Board evangelists, did the preaching. He is a very forceful speaker and uncompromising in his denunciation of sin. He speaks from his heart and people love to hear him. We had 20 accessions during the meeting—10 by baptism and 10 by letter. This makes 26 received since January first. I am now within twenty-five miles of where I was living when I first felt the Lord's call to preach and about ten miles from where I made the surrender. I am happy in my work.